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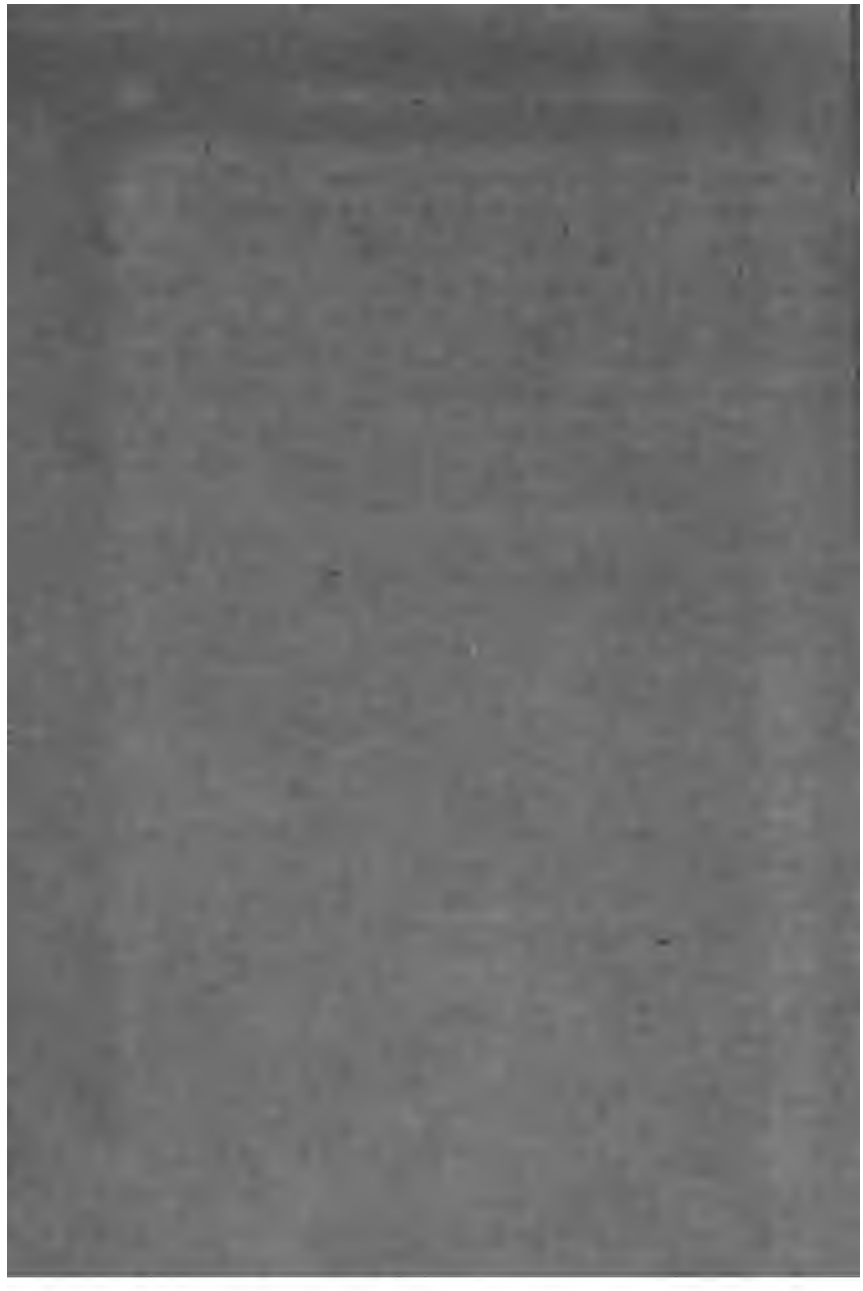


Henry Barnard

Brown
SKI

MASONIC CONSTITUTIONS,

OR

ILLUSTRATIONS OF MASONRY;

COMPILED BY THE DIRECTION

OF THE

GRAND LODGE

OF KENTUCKY,

AND ADOPTED BY THEM FOR THE REGULATION AND GOVERNMENT OF THE SUBORDINATE LODGES UNDER THEIR JURISDICTION;

WITH AN APPENDIX,

CONTAINING REMARKS ON THE DEGREES OF

MASTER MARK MASONS, SUPER EXCELLENT MASTER, AND ROYAL ARCH MASONS.

BY JAMES MOORE AND CARY L. CLARKE,

MEMBERS OF THE GRAND LODGE OF KENTUCKY.

SECOND EDITION, WITH AMENDMENTS.

LEXINGTON, K.

PRINTED BY WORSLEY & SMITH.

1818.

UNITED STATES,

KENTUCKY DISTRICT SCT.

BE IT REMEMBERED, that on the thirtieth day of March, in the year one thousand eight hundred and eight, and in the thirty-second year of the Independence of the United States of America, *James Moore* and *Cary L. Clarke*, of the said district, deposited in this office the title of a Book, the right whereof they claim as Proprietors, in the words following, (to wit.) "*Ma-sonic Constitutions, or Illustrations of Masonry; compiled by the direction of the Grand Lodge of Kentucky, and adopted by them for the regulation and government of the Subordinate Lodges under their jurisdiction—With an Appendix, containing remarks on the Degrees of Master Mark Masons, Super Excellent Master, and Royal Arch Masons*"—In conformity to the act of congress of the United States of America, entitled, "An act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies, during the times therein mentioned." And also to an act, entitled "An act for the encouragement of learning, by securing the copies of Maps, Charts and Books, to the authors and proprietors of such copies during the terms therein mentioned, and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

IN TESTIMONY WHEREOF, I have hereunto set my hand, as Clerk of the District Court of the United States, in and for the Kentucky District aforesaid, and the seal of my said office at Frankfort, this 30th day of March, 1808, and of the independence of the United States the thirty-second.

L. S.

THOS. TUNSTALL, C. K. D. C.

TO ALL WHOM IT MAY CONCERN.

BE IT KNOWN, that we *James Moore* and *Cary L. Clarke*, do hereby assign all our right, title, claim or demand, to the title of the above mentioned work, to *George M Bibb* as acting G. M. of Free and Accepted Masons for the state of Kentucky and his successors forever.

IN TESTIMONY WHEREOF, we have hereunto set our hands and seals this 30th day of March, A. D. 1808, A. L. 5808.

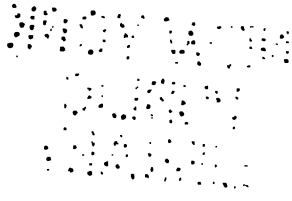
JAMES MOORE, *(Seal)*

CARY L. CLARKE, *(Seal)*

TESTE,

GEORGE GREER,

THOS. TUNSTALL



PREFACE.

THE necessity of a work explanatory of the principles and constitutions of ancient Masonry, has long been obvious to the brethren of the western country. Impressed with this opinion, and desirous of remedying the deficiency, the Grand Lodge of Kentucky appointed a committee to prepare and arrange a treatise upon that subject; in pursuance of which appointment, the following sheets have been compiled and arranged for their inspection: in doing which, the compilers have endeavoured to combine utility with precision, instruction with amusement, and advantage with convenience; still having special regard to the ancient land marks. How far they have succeeded is left to the candour and good sense of the honest reader to determine: from their brethren, they ask for that indulgence for imperfections which the want of extensive opportunities of research, and their attention to busy avocations, may demand; to those authors from whom they have largely extracted, they are bound to acknowledge the amount of their obligations; from the older and more scientific Masons, they expect that candour and forbearance which are characteristic of the fraternity. Happy however in the sanction and the approbation of the Grand Lodge of Kentucky, if any brother shall be instructed or improved, if the craft in general shall be benefited, and the science of Masonry be exhibited in a more correct point of view, then will the reward indeed be ample,

Of the Society's sincere friends,

THE COMPILERS.

INTRODUCTION.

THE Almighty Architect and Grand Master of the Universe having created all things very good, and according to Geometry, last of all formed man after his own image, engraving on his heart the said noble science; which Adam soon discovered by surveying his earthly paradise, and the fabrication of the arbour, or sylvan lodgment that God had prepared for him, a well proportioned and convenient place of shelter from heat, and of retirement, rest and repast after his wholesome labour in cultivating his garden of delights, and the first temple or place of worship, agreeably to his original perfect and innocent state.

It is very immaterial whether we should antiquate our mystery or make it coeval with mankind, by insisting that the first man, Adam, had some knowledge of geometry; yet it is a very probable assertion that Adam's time must have been employed in those preservative inventions that were coincident with his existence, and that he contrived for his dear associate, the fair and delicate Eve, some covering, with curtains of safety around her mossy sofa, from the inclemencies of the weather, as well as from the danger of being devoured by the wild beasts, with which they were surrounded; from hence we may derive those innate affections, the peculiar regard and special attachment that Masons, independent of nature and improved politeness, have ever preserved for the fair sex.

The traditional account upon this subject is, that Adam after having been driven from paradise on account of his disobedience to the commands of his Creator, together with his sons, held frequent conventions or Lodges for the purpose of devising and inventing such improvements in Architecture and Geometry as would be conducive to their future happiness and convenience in the world.

The information of Moses, the Grand Master of Israel, may certainly be relied on, who informs us that Jabel, the son of Lamach, was the father of such as dwelt in tents, and of such as have cattle; his brother's name was Jubal, he was the father of all such as handle the harp and organ.

That Tubal-Cain, so called by the Hebrews, and eighth man from Adam, had so improved himself in geometry that he became the first inventer as well as instructer of curious smith-work. The most learned expositions agree, that the Egyptians and Grecians called him by the name of Hephaistos, and held him to be the first inventer of Metallic operations by fire—the Romans ascribed to him the same art, by the name of Vulcan.

The sons and grand sons of Adam, were successors of each other in the direction of the Grand works of Architecture and Geometry, till godly Enoch, who was a prophet, foretold the destruction of the earth for sin, first by water, and afterwards dy fire; wherefore Enoch erected two large pillars, the one of stone, the other of brick, whereon he engraved the abridgment of the arts and sciences, particularly Geometry and Masonry. Josephus confirms this account of the pillars having been erected and the discoveries particularly in astronomy having been engraved thereon, and also that the stone pillar was standing in his time. Lib. 1. chap. 2.

At last when the world's destruction drew nigh, God commanded Noah to build the great Ark or floating Castle, and his three sons assisted as deputy and two wardens; that edifice though of wood only, was fabricated by Geometry, a curious and large piece of Architecture, and finished when Noah entered into his six hundredth year—on board of which he and his three sons and their four wives passed, and having received their cargo of animals by God's direction, they were saved in the Ark. Thus from these four grand officers the whole race of mankind are descended.

After the flood, Noah and his three sons having preserved the knowledge of the arts and sciences, communicated them to their growing offspring, who were all of one language or speech; and it came to pass as they journeyed from the east towards the west, they found a plain in the land of Shinai and dwelt there as Noacides or sons of Noah.

One hundred and one years after the flood, the descendants of Noah becoming numerous, he partitioned the earth amongst them and ordered them to disperse and take possession; but fearing the ill consequences of their separation they were unwilling to disperse, but resolved if they must do so to transmit their memorial illustrious to all future generations: they accordingly em-

ployed themselves under grand master Nimrod, in the large and fertile vale of Shinai, along the banks of the Tigris, in building a great and stately tour and city, the largest work the world ever saw; but they knew not when to desist till their Maker, provoked by their vanity, interrupted their grand design by confounding their speech; hence the city was called Babel or confusion.

From Shinai the sciences and arts were carried to the distant parts of the earth, notwithstanding the confusion of the dialects, that indeed gave rise to the Mason's faculty and universal practice of conversing without speaking, and knowing each other by signs and tokens, which they settled on their dispersion or migration, in case any of them should meet in distant parts who before had been in Shinai.

It would be tedious and uninteresting to trace the regular progression of Masonry and the arts from these dates of antiquity down to modern times; we shall content ourselves with mentioning a few of the most remarkable particulars, the earliest and most remarkable display of industry and the arts after the confusion of Babel, was exhibited by the Egyptians, who were soon renowned for their taste and skill in the sciences; the celebrated cities of Memphis, Heliopolis and Thebes, with its hundred gates, besides their palaces and sepulchres, their obelisks and statues, their famous pyramids, the greatest of which is reckoned the first of the seven wonders of the world, stand as monuments of the industry and perseverance of this people.

The Egyptians excelled all nations also in their amazing labarynths, one of them is said to cover the ground of a whole province, containing many fine palaces and one hundred temples, disposed in its several quarters and divisions, adorned with columns of the best porphyre, and the statues of their gods and princes. Abram who was born in the 2008th year of the world, having sojourned in the land of Canaan till he was seventy-five years of age, was driven by famine down into Egypt, where he received instruction in all the arts of Geometry and Architecture, which he carefully communicated on his return to the free born of the Canaanites and particularly to his descendants; Isaac and Jacob did the like also to their families, while Joseph in process of time became the grand master of the Egyptian Masons. About eighty years before the Exodus of Moses, the Israelites became enslaved by the Egyptians, who caused them to be

bour exceedingly in stone and brick masonry, and made them build up many strong and stately cities. At length the measure of their sufferings being completed, Moses marched out of Egypt at the head of six hundred thousand Hebrew males, marshalled in due form; for whose sake God divided the Red Sea to let them pass through, and drowned Pharoah and the Egyptians that pursued them. A. M. 2513.

While marching through Arabia to Canaan, God was pleased to inspire their grand master Moses, Joshua his deputy, and Ahobab and Basaleel, grand wardens, with wisdom of heart, and the next year they raised the curious tabernacle where the divine Shecinia resided, and the holy Ark, the symbol of God's presence, which was framed by Geometry, a most beautiful piece of symmetrical architecture, according to the pattern which God discovered to Moses on Mount Sinai, and which was afterwards the model of Solomon's Temple.

But the temple of the most high at Jerusalem, far exceeded in magnificence and splendour, all the other structures in the world beside; it was built by that wisest man and most glorious king of Israel, Solomon the son of David, the prince of peace and Architecture, the grand master Mason of his day, who performed all by divine direction, and without the noise of tools; all the stones, timbers and foundings, being brought ready cut, framed and polished to Jerusalem.

It was founded in the fourth year of Solomon on the second day of the second month of that year, after the Exodus 480 years, Anno mundi 2993. before Christ 1011.

The following number of operators are said to have been employed in carrying on the work:

1st. Rulers, provosts or overseers of the people in working, who were expert master Masons,	3,600
2. Of the stone cutters and sculptors, layers, builders, who were expert fellow crafts,	80,000
3. The levy of assistance under the noble Adonerain, who was the grand jun. warden.	30,000
In all, Free Masons,	113,600
Besides bondmen, labourers and bearers of burdens,	70,000
In all,	183,600

Solomon was much obliged and assisted by Hiram, king of Tyre, who sent him many of his best artists and builders, together with the firs and cedars of Lebanon. But above all he sent his name-sake, Hiram Abbiff, the most accomplished designer and operator on earth, who in Solomon's absence filled the chair as deputy grand master, and was the principal surveyor and master of the work.

Solomon partitioned the fellow-crafts into certain Lodges with a master and wardens in each, that they might receive commands in a regular manner, might take care of their tools and jewels, might be regularly paid every week, and be duly fed and cloth-ed, &c. and the fellow-crafts took care of their succession, by educating entered apprentices.

Thus a solid foundation was laid of perfect harmony amongst the brotherhood; the Lodge was strongly cemented with love and friendship; every brother was duly taught secrecy and prudence, morality and good fellowship; each knew his peculiar business, and the grand design was vigorously pursued at a prodigious expense. No structure was ever like this for exact proportion and beautiful dimensions, from the most magnificent portico in the east, to the SANCTUM SANCTORUM in the west, with numerous apartments, pleasant and convenient lodgings and chambers for the kings and princes, the Sanhedrim, the priest, and Levites of Israel; and the outer court for the Gentiles, it being an house of prayer for all nations, and capable of receiving in all its courts and apartments together, about three hundred thousand people—it was adorned with one thousand four hundred and fifty-three colums of parien marble, twisted or sculptured or fluted, with twice as many pilasters, both having exquisite capitals or chapters of several different noble orders, and about two thousand two hundred and forty-six windows, and it was lined with mass gold set with innumerable diamonds and other precious stones, in the most harmonious, beautiful and costly decorations.

It was finished in the short space of seven years and six months, to the amazement of all the world, when the cape stone was celebrated with great joy by the fraternity. But their joy was soon interrupted by the sudden death of their dear master Hiram Abbiff, whom they decently interred in the Lodge near the temple agreeable to ancient usage.

After Hiram Abbiff was mourned for, the tabernacle of Moses and its holy reliques being lodged in the temple, Solomon in a general assembly dedicated and consecrated it by solemn prayer and costly sacrifices past number, with the purest music, vocal and instrumental, praising Jehovah upon fixing the holy Ark in its proper place, between the cherubims, when Jehovah filled his own temple with a cloud of glory.

This glorious edifice attracted soon the inquisitive connoisseurs of all nations, to travel and spend some time at Jerusalem, to survey its peculiar excellencies, as much as was allowed to the Gentiles, and they soon discovered that all the world with their joint skill, came far short of the Israelites in the wisdom, strength and beauty of Architecture, when the wise king Solomon was grand master of all Masons at Jerusalem, and the learned king Hiram was grand master at Tyre, and inspired Hiram Abbiff had been master of work; when true and complete Masonry was under the immediate care and direction of Heaven; when the noble and wise thought it their honor to be the associates of the ingenious craftsmen, in their well formed Lodges; and so the temple of Jehovah, the one true God, became the just wonder of all travellers, by which as by the most perfect pattern, they resolved to correct the architecture of their own countries upon their return.

From this time Masonry in systematic form could be traced as propagated and encouraged by all the succeeding kings and princes in their time throughout the civilized world: but the various revolutions of empires, the rising and falling of kingdoms in succession, would produce such changes in every art, science and institution, as could not with propriety be here enumerated; the inquisitive Mason can ascertain from history and various records, that the royal Art was encouraged and propagated through the whole age of promise and expectancy, by both the Jewish and Roman kings, till in process of time the world was made flesh, or the Lord Jesus Christ, Immanuel, was born, the Architect or grand master of the Christian Church, in the computed year of Masonry 4000; during the reign of Pontius Pilate, the Roman governor of Judea, our Lord Jesus Christ was crucified and by his order, without the walls of Jerusalem, and rose again from the dead, on the third day, for the justification of all that believed in him.

Rude ages of barbarity, ignorance and oppression intervened at different periods of the world, during which it was difficult to propagate, and keep alive the various improvements and discoveries that had been adopted; but institutions and advancement in science, thus founded on the eternal rock of truth, are not to be easily demolished. As christianity and civilization progressed, Masonry also rose in esteem. We find that it was early introduced into Great Britain by the Romans; Cæsar, particularly, and the other Roman generals who succeeded him, were reckoned patrons and protectors of the craft. The successive wars which ensued between the contending emperors and generals, considerably obstructed the progress of Masonry in Britain, till the time of the emperor Carausius, by whom it was revived and particularly encouraged. Having shaken off the Roman yoke, he contrived the most effectual means of rendering his person and government agreeable to the people, and assuming the character of a Mason, he acquired the love and esteem of the most enlightened part of his subjects: he possessed real merit, encouraged learning and learned men, improved the country in the civil arts, and in order to establish an empire in Britain, he collected into his dominions the best workmen and artificers from all parts. Among the first class of his favourites came the Masons; for their tenets he professed the highest veneration, and appointed Albamus the principal superintendant of their assemblies. Under his patronage Lodges and conventions of the fraternity were regularly formed, and the rights of Masonry regularly practised. To enable Masons to hold a general counsel, to establish their own government, and correct errors among themselves, he granted to them a charter, and commanded Albamus to preside over them as grand master. This worthy knight proved a zealous friend to the craft, and afterwards assisted at the initiation of many persons, into the mysteries of the order. Albamus or St. Alban was the first who suffered martyrdom for the Christian religion in Britain, and the old constitutions affirm, that he was employed by the emperor Carausius to build a wall round the city of Verulam, and erect for him a splendid palace, and that to reward his diligence in executing those works, the emperor made him steward of his household, and chief ruler of the realm. However this may be, we are assured from the corroborating testimony of ancient historians, that he was an able architect and real encourager of the craft.

Masonry made but] slow progress in Great Britain from the time of departure of the Romans, till the year A. D. 557, when Austin, with forty monks, among whom the sciences had been preserved, came to England. Austin was commissioned by Pope Gregory to baptize Ethelbert, king of Kent, who appointed him first archbishop of Canterbury.

This monk and his associates, propagated the principles of christianity among the inhabitants of Britain, and by their influence in little more than sixty years, all the kings of the heptarchy were converted. Masonry flourished under the patronage of Austin; he seems to have been a zealous encourager of Architecture, and appeared at the head of the fraternity in founding the old cathedral of Canterbury, in the year 600, and the cathedral of Rochester, in 602, St. Paul's, London, in 604, St. Peter's, Westminster, in 605, and many others.

Some expert brethren arriving from France in 608, formed themselves into a Lodge under the direction of Bennett Abbott, of Wirral, who was soon after appointed by Kinred, king of Mercia, inspector of the Lodges, and general superintendant of the Masons.

Masonry has generally kept pace with the progress of learning; the patrons and encouragers of the latter having been most remarkable for cultivating and promoting the former.

No prince ever studied more to polish and improve the understanding of his subjects, than king Alfred, and no one ever proved a better friend to Masonry. Mr. Hume in his history of England, relates the following particulars of this celebrated prince:

"Alfred usually divided his time into three equal portions; "one was employed in sleep and the refection of his body by diet "and exercise, another in the dispatch of business, and a third "in study and devotion. That he might more exactly measure "the hours, he made use of burning tapers of equal length which "he fixed in lanterns, an expedient suited to that rude age, when "the art of describing sun dials, and the mechanism of clocks "and watches were totally unknown. By this regular distribu- "tion of time, though he often labored under great bodily infirmi- "ties, this martial hero, who fought in person fifty-six battles by "sea and land, was able during a life of no extraordinary length, "to acquire more knowledge, and even compose more books than "most studious men, blest with greater leisure and application, "have done in more fortunate ages."

On the death of Alfred in 900, Edward succeeded to the throne, during whose reign the Masons continued to hold their Lodges under the sanction of Ethred, his sister's husband, and Ethward his brother, to whom the care of the fraternity was entrusted. Ethward was a prince of great learning, and an able Architect; he founded the university of Cambridge.

Edward died in 924, and was succeeded by Ethelstane his son, who appointed his brother Edwin patron of the Masons. This prince procured a charter from Athelstane, empowering them to meet annually in communication at York, where the first Grand Lodge of England was formed in 926, at which Edwin presided as grand master. Here many old writings were produced in Greek, Latin and other languages, from which the constitutions of the English Lodges are originally derived. From this æra we date the establishment of Free-Masonry in England. There is at present a Grand Lodge of Masons in the city of York, who trace their existence from this period, by virtue of Edwin's charter; it is said, all the Masons in the realm were convened at a general assembly in that city, where they established a general or Grand Lodge for their future government.

Under the patronage and jurisdiction of this Grand Lodge, it is alledged the fraternity considerably increased, and kings, princes, and other eminent persons who had been initiated into Masonry, paid due allegiance to that grand assembly. The appellation of ancient York Masons, is well known in all regular Lodges, and the universal tradition is, that the brethren of that appellation, originated from the memorable assemblage at York.

On the death of Edwin, Athelstane undertook in person the direction of the Lodges, and the art of Masonry was propagated in peace and security under his sanction.

The craft continued to receive the encouragement of the kings, the royal family and the ministry; some of whom were commonly the grand master, and presided in the Lodges, till the year 1425, at which time Henry VI. a minor, being on the throne, an act of parliament was passed prohibiting and forbidding the assemblies or congregations of Masons to be held, and declaring that any person convicted of procuring or causing such meetings to be holden, should be adjudged guilty of felony, and all persons attending such assemblies should be punished by fine and imprisonment at the will of the king. But this act was never put in force,

nor the fraternity deterred from assembling as usual, under archbishop Churchley, who still continued to preside over them. Notwithstanding this rigorous ediet, the effects of prejudice and malevolence, in an arbitrary set of men, Lodges were formed in different parts of the kingdom, and tranquillity and felicity reigned amongst the brethren.

In 1485, Henry the VII. came to the throne, who became the patron of the craft, and under his auspices the fraternity flourished, and Masonry progressed with an additional splendor. On the 24th day of June, 1502, a lodge of master Masons was formed in the place, at which the king presided in person as master; and having appointed John Aslip, Abbot of Westminster, and sir Regmald Bray, knight of the garter, his wardens for the occasion, they proceeded in ample procession to the east end of Westminster Abbey, where the king laid the foundation stone of that rich master piece of Gothic Architecture, known by the name of Henry the seventh's chapel. In the reign of queen Elizabeth, sir Thomas Sackville accepted the office of grand master, during which period, Lodges were held in different parts of the kingdom; but the general or Grand Lodge always assembled in York, where the fraternity were numerous and respectable.

The following circumstance is recorded of Elizabeth: hearing that the Masons were in possession of secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York with intent to break up their annual Grand Lodge.

This design, however, was happily frustrated by the interposition of sir Thomas Sackville, who took care to initiate some of the chief officers she had sent on this duty. They joined in communication with the Masons, and made so favorable a report to the queen on their return, that she countermanded her orders, and never after attempted to disturb the meetings of the fraternity.

The year 1666, afforded a singular and awful occasion for the utmost exertion of Masonic abilities.

The city of London, which had been visited the preceding year by the plague, to whose ravages it is computed above 100,000 of its inhabitants fell a sacrifice, had scarcely recovered from the alarm of that dreadful contagion, when a general conflagration, reduced the greatest part of the city within the walls, to ashes. The

persons who were appointed surveyors on this occasion to examine the ruins, reported that the fire overran 373 acres within the walls, and burnt 13,000 houses, 89 parish churches, besides chapels, leaving only 11 churches standing. The Royal Exchange, Custom House, Guildhall, Blackwell Hall, the two Compters, fifty-two city companies' halls, and three city gates were all destroyed. The damage was computed at *l.*10,000,000 sterling. The most skilful of the craft were called upon on this occasion, to devise plans for rebuilding the city in a more elegant style, and in a way that it would not in future be so subject to be destroyed by this ungovernable element. The king and grand master, immediately appointed Dr. Christopher Wren, who was deputy grand master, to be the surveyor general and principal architect for rebuilding the city. This gentleman conceiving the charge too important for a single person, selected Mr. Robert Hook, professor of geometry in Gresham college, to assist him, who were immediately employed in measuring the ground, and adjusting the streets, till they produced a plan which met the approbation of the king, and agreeable to the manner in which the city has since appeared. On the 23d of October, 1667, the king in person, levelled in due form the foundation stone of the New Royal Exchange, now allowed to be the finest in Europe. Many other public and private edifices were commenced with zeal, and finished with amazing rapidity and elegance. In 1671, deputy Wren began to build that great fluted column called the monument, in memory of the burning and rebuilding of the city of London. This stupendous pillar was finished in 1677. It is built of Portland stone, of the Doric order: its altitude from the ground is 202 feet; the greatest diameter of the body of the column, is 15 feet; the ground plinth or bottom of the pedestal, 28 feet square, and the pedestal 40 feet high. Over the capitol is an iron balcony, encompassing a cone 32 feet high, supporting a burning urn of gilt brass. It is ornamented in a masterly manner with a number of emblems and statues, descriptive of the object intended to be commemmorated.

But few things remarkable occurred in the succeeding annals of Masonry. Thus far we have thought proper to trace its origin and progression, till we find the institution established on a permanent basis, and reduced to proper system and order. A further narrative of its history would occupy more room than

could be bestowed in this work: the enquiring craftsman can find various authors that treat more at large on the historical part of the society; to these he is referred.

From a consideration of the attention and respect with which Masonry has been treated in all ages; from the encouragement and patronage it has always received, from the wise, the virtuous, and the great, we are constrained to believe that the influence and tendency of the institution, have not been solely confined to its operative part.

Spiritual or speculative Masonry, furnishes much matter for our serious consideration and regard: we find that the arts, the sciences, and all the branches of useful improvement, have been cultivated and encouraged by societies of this kind, and that peculiar secrecy has been enjoined, and special regard had to the character and moral deportment of all such as wished to be admitted fellows or companions in those learned institutions; the Egyptians particularly, had the most scrupulous care in keeping the secrets of Masonry from all strangers.

The great Pythagoras who took a journey to Egypt, to study the Egyptian learning, found such difficulties to be introduced to the priests at Memphis, as he could get over by no other means than by his submitting to be circumcised. So cautious were those sage, liberal students, likewise, that they wrapped up their mysteries in all disguises, allusions, enigmas, fables, and allegories, calculated from their most intricate literature, which required the greatest sagacity, knowledge and study to understand. From thence arose originally the signs, tokens, obscure questions and answers among Masons, which have been handed down to us by oral tradition only. These were kept undiscovered and unexplained to the craftsmen, apprentices, and laborers of those times, till they became after long service and attendance, proficients, and qualified for masters and undertakers of work, by discovering some extraordinary genius and excellence. A Mason, rightly to understand the several copious mysteries of the craft, should have his mind enriched with solid learning; as in this consists one of the first qualifications for making him perfect. A good Mason then is an honest man; one who duly pays his duty to his great Creator; one who strives by honest industry to excel in that trade, profession or science, he is called to; one who is just in all his dealings and dependencies, cultivating his mind and be-

haviour with social adepts, and brotherly benignity in all the duties of life; one who would willingly do to all men as he would have them to do to him. This we presume is the fundamental principle of Masonry. Let not an institution aiming at so great and noble an object, be evilly spoken of: cherish the divine principle in your hearts, and manifest it through all your lives and in all your actions; it is the transcript of the divine nature formed in the human soul. The principal intention of forming societies is undoubtedly the uniting men in the stricter bonds of love; for men considered as social creatures, must derive their happiness from each other; every man being designed by Providence, to promote the good of others, as he tenders his own advantage. Our doctrine is this: that we restrain not our love to our next neighbors only, this being merely a matter of convenience; nor to our acquaintance solely, this being the effect of inclination to gratify ourselves. We are not to caress our friends only because gratitude and common justice require that at our hands, nor should our love be limited to them particularly who are of the same church or opinion with us, for by the very same reason that we are induced to believe ourselves right, they may imagine themselves so too, and what we may judge to be perfection among ourselves, they may condemn as blemishes. Admit that in points or modes of worship, we may differ from each other, yet the Lodge reconciles even these; there we all meet amicably and converse socially together; there we harmonize in principles, though we vary in punctilios; there we join in conversation and intermingle interests; there we discover no estrangement of behaviour, no alienation of affection; we serve one another most readily in all kind offices of friendship. Freedom of opinion thus indulged, but its points never discussed, is the happy influence under which the unity of this truly honourable society, has been preserved from time immemorial. Upon which account Masonry has become the centre of union, and the means of conciliating friendships among those, that might otherwise have remained at a perpetual distance, causing them to love as brethren and heirs of the same hope, partaking of the same promises, children of the same God, and candidates for the same heaven. Now in order to cherish and promote this harmony, within doors and without, let us first lay hold on the surest means of stopping the mouth of detraction, by

endeavouring to lead a pure and unblemished life; let us consider that not the reputation of one only, but that of the whole society is affected by a brother's misbehaviour. Invested as we are with that distinguished badge, which at this day is the glory and boast of the greatest potentates upon earth, we should scorn to act beneath the dignity of our profession. Let us then walk worthy of our vocation, and do honour to our profession.

MASONIC CONSTITUTIONS, &c.

CHAPTER I.

ORIGIN OF MASONRY, AND HISTORY THEREOF IN AMERICA.

IN England, until the year 1717, a sufficient number of masons, met together, had ample power to make masons, and discharge every duty of masonry, by inherent privileges, vested in the fraternity at large, without a warrant of constitution.—But at the meeting of the Grand Lodge of England on St. John the Baptist's day in that year, the following regulation was adopted:

"The privilege of assembling as masons, which has hitherto been unlimited, shall be vested in certain lodges of masons, convened in certain places; and every lodge hereafter convened, shall be legally authorised to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and without such warrant, no lodge shall hereafter be deemed regular or constitutional."

Freemason's lodges in America are of recent date. Upon application of a number of brethren residing in Boston, a warrant was granted by the right honorable and most worshipful Anthony, Lord Viscount Montague, grand master of masons in England, dated the 30th of April, 1733, appointing the right worshipful Henry Price

grand master in North America, with full power and authority to appoint his deputy, and other masonic officers necessary for forming a grand lodge; and also to constitute lodges of free and accepted masons, as often as occasion should require.

In consequence of this commission, the grand master opened a grand lodge in Boston,* on the 30th of July, 1733, in due form, and appointed the right worshipful Andrew Belcher, deputy grand master, the worshipful Thomas Kennelly and John Quann, grand wardens.

The grand lodge, being thus organized, under the designation of *St. John's Grand Lodge*, proceeded to grant warrants for constituting regular lodges in various parts of America; and from this grand lodge originated the first lodges in Massachusetts, New-Hampshire, Rhode-Island, Connecticut, New-Jersey, Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Barbadoes, Antigua, Newfoundland, Louisburg, Nova-Scotia, Quebec, Surrinam, and St. Christopher's.

In 1775, hostilities commenced between Great Britain and America. Boston became a garrison, and was abandoned by many of its former inhabitants. The regular meetings of the grand lodges were terminated, and the brethren of St. John's Grand Lodge held no assembly until after the re-establishment of peace.

There was at that time also a grand lodge holden at Boston, upon the *ancient* establishment, under the designation of "*The Massachusetts Grand Lodge*," which originated as follows:

In 1755, a number of brethren residing in Boston, who were *ancient* masons, in consequence of a petition to the grand lodge of Scotland, received a deputation, dated November 30th, 1752, from Sholto Charles Douglas,

* Sometimes called "The Grand Lodge of *Modern Masons*."

Lord Aberdour, then grand master, constituting them a regular lodge, under the title of *St. Andrew's Lodge*, No. 82, to be holden at Boston.

This establishment was discouraged and opposed by the St. John's Grand Lodge, who thought their privileges infringed by the grand lodge of Scotland; they therefore refused to have any intercourse with St. Andrew's Lodge for several years.

The prosperous state of St. Andrew's lodge soon led its members to make great exertions for the establishment of an ancient grand lodge in America; which was soon effected in Boston, by the assistance of travelling lodges, belonging to the British army, who were stationed there.

December 27, 1769, the festival of the Evangelist was celebrated in due form. When the brethren were assembled, a commission from the right honorable and most worshipful George, Earl of Dalhouse, grand master of masons in Scotland, dated the 30th of May, 1769, appointing Joseph Warren to be grand master of masons in Boston, and within one hundred miles of the same, was read, and he was, according to ancient usage, duly installed into that office. The grand master then appointed and installed the other grand officers, and the grand lodge was at this time completely organized.

Between this period and the year 1791, this grand lodge granted warrants of constitution for lodges to be holden in Massachusetts, New-Hampshire, Connecticut, Vermont and New-York.

In the year 1773, a commission was received from the right honorable and most worshipful Patrick, Earl of Dumfries, Grand master of masons in Scotland, dated March 3, 1772, appointing the right worshipful Joseph

Warren, Esq. grand master of masons for the *Continent of America.*

In 1775, the meetings of the grand lodge were suspended, by the town of Boston becoming a garrison.

At the battle of Bunker's Hill, on the 17th of June, this year, masonry and the grand lodge met with a heavy loss, in the death of grand Master Warren, who was slain contending for the liberties of his country.

Soon after the evacuation of Boston by the British army, and previous to any regular *communication,* the brethren, influenced by a pious regard to the memory of the late grand master, were induced to search for his body, which had been rudely and indiscriminately buried in the field of slaughter. They accordingly repaired to the place, and, by direction of a person who was on the ground at the time of his burial, a spot was found where the earth had been recently turned up. Upon removing the turf, and opening the grave, which was on the brow of a hill, and adjacent to a small cluster of sprigs, the remains were discovered, in a mangled condition, but were easily ascertained ;* and, being decently raised, were conveyed to the state house in Boston ; from whence, by a large and respectable number of brethren, with the late grand officers, attending in procession, they were carried to the Stone Chapel, where an animated eulogium was delivered by brother Perez Morton. The body was then deposited in the silent vault, "without a sculptured stone to mark the spot ; but, as the whole earth is the sepulchre of illustrious men, his fame, his glorious actions, are engraven on the tablet of universal remembrance ; and will survive marble monuments, or local inscriptions."

1777, March 8. The brethren, who had been dispersed in consequence of the war, being now generally col-

* By an artificial tooth.

lected, they assembled to take into consideration the state of masonry. Being deprived of their chief by the melancholy death of their grand master, as before mentioned, after due consideration, they proceeded to the formation of a grand lodge, and elected and installed the most worshipful Joseph Webb, their grand master.

1783, January 3. A committee was appointed to draught resolutions explanatory of the power and authority of this grand lodge. On the 24th of June following, the committee reported as follows, viz.

"The committee appointed to take into consideration the conduct of those brethren who assume the powers and prerogatives of a grand lodge, on the ancient establishment in this place, and examine the extent of their authority and jurisdiction, together with the powers of any other ancient masonic institution within the same, beg leave to report the result of their examination, founded on the following facts, viz.

"That the commission from the grand lodge of Scotland, granted to our late grand master Joseph Warren, Esq. having died with him, and of course his deputy, whose appointment was derived from his nomination, being no longer in existence, they saw themselves without a head, and without a single grand officer; and of consequence it was evident, that not only the grand lodge, but all the particular lodges under its jurisdiction, must cease to assemble, the brethren be dispersed, the pennyless go unassisted, the craft languish, and *ancient* masonry be extinct in this part of the world.

"That in consequence of a summons from the former grand officers, to the masters and wardens of all the regular constituted lodges, a grand communication was held, to consult and advise on some means to preserve the intercourse of the brethren.

"That the political head of this country having destroyed all connexion and correspondence between the subjects of these states and the country from which the grand lodge originally derived its commissioned authority, and

the principles of the craft inculcating on its professors submission to the commands of the civil authority of the country they reside in; the brethren did assume an elective supremacy, and under it chose a grand master and grand officers, and erected a grand lodge, with independent powers and prerogatives, to be exercised however on principles consistent with and subordinate to the regulations pointed out in the constitutions of ancient masonry.

"That the reputation and utility of the craft, under their jurisdiction, has been most extensively diffused, by the flourishing state of *fourteen* lodges constituted by their authority, within a shorter period than that in which *three only* received dispensations under the former grand lodge.

"That in the history of our craft we find, that in England there are two grand lodges independent of each other; in Scotland the same; and in Ireland their grand lodge and grand master are independent either of England or Scotland. It is clear that the authority of some of their grand lodges originated in assumption; or, otherwise, they would acknowledge the head from whence they derived.

"Your committee are therefore of opinion, that the doings of the present grand lodge were dictated by principles of the clearest necessity, founded in the highest reason; and warranted by precedents of the most approved authority."

This report was accepted, and corresponding resolutions entered into, by the grand lodge, and recorded.

1791, December 5. A committee was appointed, agreeably to a vote of the 2d of March, 1787, "to confer with the officers of St. John's grand lodge upon the subject of a complete masonic union throughout this commonwealth."

On the 5th March, 1792, the committee brought in their report and presented a copy of the laws and constitution for associating and uniting the two grand lodges, as a

greed to by St. John's grand lodge, which being read and deliberately considered, was unanimously approved of.

June 19, 1792. The officers and members of the two grand lodges met in conjunction, agreeably to previous arrangements, and installed the most worshipful John Cutler, grand master; and resolved, "that this grand lodge, organized as aforesaid, shall forever hereafter be known by the name of *The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts.*"

In addition to the powers vested by charter in the two grand lodges before mentioned, for instituting subordinate lodges, the grand lodge of England appointed *provincial grand masters*, in several of the states, and invested them also with authority to grant warrants for holding lodges.

The revolution which separated the American States from the government of the mother country, also exonerated the American lodges from their allegiance to foreign grand lodges; because the principles of masonry inculcate obedience to the governments under which we live. The lodges in the several states, therefore, after the termination of the war, resoted to the proper and necessary means of forming and establishing independent grand lodges, for the government of the fraternity in their respective jurisdictions.

The Grand Lodge of New-Hampshire was first formed the 8th of July, A. L. 5789. A number of lodges in this state had received warrants from Massachusetts, which united, in the establishment of this grand lodge, and came under its jurisdiction.—Its meetings are holden at Portsmouth, in January, April, July and October. In 1805, our latest information, there were seventeen regular lodges under its jurisdiction.

The Grand Lodge of Massachusetts was established on the 27th of December, 1769, under authority of the grand lodge of Scotland, but the grand masonic union being formed on the 19th of June, 1792, the grand lodge has regularly proceeded, since that period, and has now eighty-three regular lodges under its jurisdiction.

The Grand Lodge of Rhode-Island was organized on the 25th of June, 1791, and has nine regular lodges under its jurisdiction.

The Grand Lodge of Connecticut was constituted on the 8th of July, 1789, and has forty-six regular lodges under its jurisdiction.

The Grand Lodge of Vermont was constituted on the 14th of October, 1794, and has twenty regular lodges under its jurisdiction.

The Grand Lodge of New-York was first constituted under authority of a warrant from the Duke of Atholl, in 1781; but, in pursuance of the example of their sister states, the said Provincial Grand Lodge was, at the city of New-York on the 5th day of September, 1787, closed *sine die*, and the present Grand Lodge regularly constituted. It now has, under its jurisdiction, one hundred regular lodges.

The Grand Lodge of New-Jersey was constituted on the 18th of December, 1786, and has, under its jurisdiction, fifteen regular lodges.

The Grand Lodge of Pennsylvania was first formed by authority of a warrant from the Grand Lodge of England, on the 20th of June, 1764, and on the 25th of September, 1786, was closed, at the city of Philadelphia, *sine die*, and the present Grand Lodge was regularly opened.—It has, under its jurisdiction, one hundred regular lodges, five of which are held in Delaware, there being no regular grand lodge in that state.

The Maryland Grand Lodge was constituted on the 17th of April, 1787, and has twenty-six regular lodges under its jurisdiction.

The Grand Lodge of Virginia was constituted on the 30th of October, 1778, and has fifty-six regular lodges under its jurisdiction.

The Grand Lodge of North Carolina was first in operation in 1771, under authority of a charter from the Grand Lodge of Scotland. Its records were destroyed by the British army during the revolutionary contest. It recommenced its operations in 1787, and has thirty-three regular lodges under its jurisdiction.

The Grand Lodge of South Carolina was established on the 24th of March, 1787, and has forty-four regular lodges under its jurisdiction.

The Grand Lodge of Georgia was held under warrants from the Grand Lodges of England and Scotland, which were resigned on the 16th of December, 1786, when the present Grand Lodge was established. It has twenty-one regular lodges under its jurisdiction.

The Grand Lodge of Upper Canada has twelve regular lodges under its jurisdiction.

The Grand Lodge of Lower Canada has fifteen regular lodges under its jurisdiction.

From the Grand Lodge of Nova Scotia we have not received returns.

CHAPTER II.

HISTORY OF MASONRY IN KENTUCKY.

THE first regular lodges in Kentucky, derived their authority from the Grand Lodge of Virginia.

In the year 1800 there were, under that authority, five regular lodges. But from their remote situation from their parent Grand Lodge, they were induced to proceed to the establishment of a Grand Lodge for the state of Kentucky—and in pursuance of an invitation from the Lexington Lodge, No. 25, a convention of delegates from all the regular lodges then existing in the state, was held at the Mason's Hall in the town of Lexington, on the 8th day of September, A. D. 1800, where it was resolved, that it was expedient and proper to establish a Grand Lodge for the state of Kentucky, and the following address was adopted and ordered to be forwarded to the Grand Lodge of Virginia.

LEXINGTON, KENTUCKY,
September 8th, A. L. 5800, A. D. 1800.

MOST WORSHIPFUL SIR AND BROTHER,

A MEETING of the deputies from five lodges, regularly established in Kentucky, has been held at Lexington; and adopted the resolutions which you will find enclosed.

In adopting this measure, we have been actuated by a wish to promote the welfare of the craft. It cannot be new to, or unconsidered, by the Grand Lodge of Virginia, that the lodges in this country under their jurisdiction, labour under many inconveniences.

In the first place, we suppose the charity fund an important object in our institution. The benefit of this fund cannot be extended to any brother or his family here.

It must also be observed, that the lodges in this state *cannot conveniently* be represented in the Grand Lodge

of Virginia, by their masters and wardens; and that the appointment of other representatives, is subject to great difficulties, from causes which are evident. The distance, and unavoidable accidents, have frequently prevented the lodges in Kentucky from being represented in the grand lodge.

Another inconvenience, (not the least important with regard to masonry) is, that we cannot expect the presence either of the grand master, or visiters, who may be appointed to inspect our work, and see that it is regularly conducted.

Part of an independent commonwealth, we need not refer to precedents to authorize this measure: these precedents must be familiar to the Grand Lodge of Virginia.

While, however, we deem this measure necessary, we have yet determined, that the usual contributions to the Grand Lodge of Virginia shall be paid up till the period of our separation; and thus proving our disposition to discharge, in every respect, our duty to our parent lodge, we trust that it will credit the motives which lead us to separate.

Notwithstanding the separation, we will never forget that we are materials of the same temple, nor cease to attach ourselves to our brethren of Virginia, however remote we may be, from their part of the great superstructure—No disgust, no disrespect to the Grand Lodge of Virginia, has induced us to adopt this measure; necessity and the welfare of the craft commands it.

We shall, at every opportunity, be happy to communicate through our grand lodge with your grand lodge; and assure you we are

YOUR FRIENDS AND BROTHERS.

(Signed by order of the convention.)

JOHN HAWKINS, CHAIRMAN.

THOMAS BODLEY, CLERK.

In pursuance of a resolution entered into by the said convention, delegates from all the said regular lodges, again met at the Mason's Hall, in the town of Lexington, on the 16th of October, in the year 1800, and proceeded regularly to establish a Grand Lodge for the state of Kentucky.*

The delegates then severally surrendered to the Grand Lodge their respective charters, and received new ones in lieu thereof, under the authority of the Grand Lodge then established for the state of Kentucky; by which they chartered and constituted Lexington Lodge No. 1, Paris Lodge No. 2, Georgetown Lodge No. 3, Hiram Lodge No. 4, and Solomon's Lodge No. 5. A committee was appointed who reported the following address to the several Grand Lodges in the United States, explanatory of the reasons for establishing a Grand Lodge in the state of Kentucky.

* The representatives of five lodges regularly constituted under the Grand Lodge of Virginia, assembled at Mason's Hall in the town of Lexington, on Thursday the 16th of October, A. L. 5800, for the purpose of opening a Grand Lodge for the state of Kentucky.

The worshipful James Morrison, being the oldest past master present, was requested to take the chair, and appointed the following brethren officers pro tem. viz :—

WILLIAM MURRAY, *Senior Warden*	ISAAC E. GANO, *Senior Deacon.*
THOMAS HUGHES, *Junior Warden.*	JOHN BOBBS, *Junior Deacon.*
THOMAS BODLEY, *Secretary.*	NATHANIEL BARKER, *Tyler.*
JAMES BLISS, *Treasurer.*	

The lodge then proceeded to the election of grand officers, when, on examining the ballots it appeared, that the worshipful brother William Murrray, master of Hiram Lodge, No. 57, was unanimously elected Grand Master of the Grand Lodge of Kentucky, and was immediately installed according to ancient form. The most worshipful grand master elect, having waved his right of appointing a deputy grand master, the Lodge proceeded to the election of one; and the worshipful brother Alexander Macgregor, master of Lexington Lodge No. 25, was duly elected to that office, and installed according to ancient form.

The lodge then proceeded to the election of grand wardens, when the worshipful Simon Adams, master of Abraham's Lodge, was elected senior, and Cary L. Clarke, past master of Georgetown Lodge No. 46, junior grand wardens, and respectively installed according to ancient form.

LEXINGTON, KENTUCKY,
A. L. A. D.

MOST WORSHIPFUL SIR AND BROTHER,

I AM instructed, by the Grand Lodge of Kentucky, to announce to you their organization, and to explain the motives which have led to a separation of the lodges in Kentucky, from the jurisdiction of their parent Grand Lodge of Virginia. They will be detailed in the simplicity of unadorned truth, and are too forcible to require any extraneous assistance to carry conviction of the propriety of the measure. No motive of disgust or disrespect to the Grand Lodge of Virginia, has actuated those lodges upon this occasion. They still feel the same fraternal love and affection for their brethren of Virginia, which, as masons, it is their duty to entertain for all the fraternity; with the additional sentiments which arise from a remembrance, that it was more immediately from that Grand Lodge, that those lodges derived the means of illumination.—They conceive that their procedure is sanctioned by precedent, and enforced upon them by masonic principles.

Among the multitude of precedents to which they might refer, the following only will be enumerated, which are supposed to be more than sufficient to give every sanction which precedent can give to any measure.

1. In the reign of George the 2d, the lodges in England having, from neglect, gone greatly into decay, it was deemed necessary, to promote the welfare of the craft, that a grand lodge for England should be established in London, although no grand lodge had ever been before established there. It is further to be observed, at that time there was a grand lodge established at York in the same kingdom, which continued a long time afterwards separate and independent. In the state of Kentucky,

there is no grand lodge, but this which is now organized. In forming the new grand lodge in England, at London, four lodges only concurred; in forming the Grand Lodge of Kentucky, five regular lodges (all of which are in this state) are represented.

2. Prior to the American revolution, the grand lodges of the then provinces, were governed by provincial grand masters, appointed by the grand master of England. After that revolution they separated themselves in different and independent grand lodges, justly conceiving that as members of an independent commonwealth, and as FREE MASONS, they had a right so to do, the better to promote the welfare and prosperity of the craft.—This is believed to have happened in almost every state of the union.

3. There was one exception, which will now be noticed as the last precedent of which mention will be made—The lodges in Maryland were generally, if not altogether, under the jurisdiction of the Grand Lodge of Pennsylvania, until the 31st day of July, A. D. 1783, A. L. 5783, when they formed a Grand Lodge of Maryland; and this proceeding finally received the sanction and approbation of the Grand Lodge of Pennsylvania.

Though the right of the lodges in this state, to form a grand lodge, is undoubted, yet a due regard to the opinions of their brethren, induced this Grand Lodge to develope the circumstances which rather have compelled, than induced this measure to be adopted merely as of right and choice.

Here it will be only necessary to advert to the great distance (not less than seven hundred miles) between the seats of the lodges in this state, and that of the Grand Lodge of Virginia. This alone is sufficient to prove that our inducements to a separation are much stronger than *those which* existed in the case of the grand lodge at

London, or that of Maryland. On this head it will be sufficient to enumerate some inconveniencies, not which might happen, but which have actually been felt in this state by the craft. Some lodges, though punctual in transmitting their communications and contributions to the G. Lodge of Va. have laboured under a painful, and although to the G. Lodge then unknown, and undeserved censure, when from causes unavoidable, the persons intrusted therewith have not arrived in due time. From the same cause, one lodge then acting under a dispensation, has been compelled to take out two dispensations before they obtained a charter, and were obliged to suspend their work at two periods for almost a year. In different parts of this state, application for charters have been made by worthy brethren, which are presumed wholly to have miscarried, because no notice has been taken of them by the Grand Lodge of Virginia, and the characters of the applicants are of undoubted eligibility.

We have already found cause to lament that the lodges in this country, could not be legally and regularly visited; a continuance in such a state, there is just ground to fear, would give existence and permanence to the greatest irregularities. Finally, it is the opinion of this Grand Lodge, that if no other reason existed, it would be sufficient to represent to our brethren, that our situation precludes an unfortunate brother or his family, among us, from the due assistance out of the grand charity fund, to which we have contributed.

Fully convinced of their right, and actuated by a desire to encourage the deserving brethren in their labours, and repress the irregularities of the unwary, we trust that our motives and conduct will be duly appreciated by the most worshipful Grand Lodge of I am also

instructed by this Grand Lodge, to offer, through you, a reciprocation of correspondence and communications with your Grand Lodge, and to assure them of the earnest wish we have to prove to them our fraternal regard and esteem; in which, permit me to add, to yourself and them, that of

YOUR FRIEND AND BROTHER.

Accordingly grand communications have regularly been held, at the Mason's Hall in the town of Lexington, and the business of masonry has been advanced and benefitted thereby. Charters have been granted for holding lodges as follows :—

Lexington Lodge No. 1, *Lexington, K. October* 17, 5800.
* Paris Lodge No. 2, *Paris, K.* —— — ——
† Georgetown Lodge No. 3, *Georgetown, K.* —— — ——
Hiram Lodge No. 4, *Frankfort, K.* —— — ——
Solomon's Lodge No. 5, *Shelbyville, K.* —— — ——
‡ Washington Lodge No. 6, *Bairdstown, K. February* 10, 5801.
Harmony Lodge No. 7, *Natchez, M. T. October* 16, 5801.
§ Abraham's Lodge No. 8, *Middletown, K. April* 6, 5802.
Jerusalem Lodge No. 9, *Henderson, K. September* 19, 5804.
Unity Lodge No. 10, *Millersburgh, K. September* 18, 5805.
St. John's Lodge No. 11, *Flemingsburgh, K.* —— — ——
Philanthropic Lodge No. 12, *Davidson Co. Ten. Sept.* 18, 5805.
Cincinnati Lodge No. 13, *Cincinnati, O. March* 20, 5806.
Mount Vernon Lodge No. 14, *Georgetown, K. Aug.* 28, 5807.

* The charter of Paris Lodge No. 2, was surrendered on the 14th Oct. 5802.

† The charter of Georgetown Lodge No. 3, was arrested by the Grand Lodge on the 21st of March, 5804.

‡ The charter of Washington Lodge No. 6, was arrested by the Grand Lodge on the 7th October, 5806.

§ Abraham's Lodge No. 8, was, by order of the Grand Lodge, removed to Louisville on the 5th April, 5803.

CHAPTER III.

GENERAL LAWS FOR THE GOVERNMENT OF THE GRAND LODGE, THE SUBORDINATE LODGES, AND ANCIENT YORK MASONS.

BY-LAWS, &c.

ARTICLE 1. The grand lodge shall hold a grand communication once in every year, on the last Wednesday in August.

Art. 2. There shall not be any grand lodge opened to work, unless there be present a representation of five subordinate lodges.

Art. 2. The members of the grand lodge are, the grand officers, past grand officers, past masters, officers of subordinate lodges and representatives from said lodges.

Art. 4. Subordinate lodges who cannot send representatives to the grand lodge are permitted to appoint proxies, who must be master masons, and members of some lodge under the jurisdiction of the grand lodge.

Art. 5. The appointment of the representatives and proxies must be certified by the secretary of the lodge making the appointment, and have the seal of said lodge affixed to the certificate.

Art. 6. The duty of the grand lodge is to receive appeals, redress grievances, and remove all complaints of the private lodges; to grant warrants, and authorize new lodges to work; to reprehend mal-conduct in any of its private lodges or members; to relieve distressed brethren, their widows or children; to assess such economical contributions for charity and other exigencies, from time to time, as shall appear proper, for the good of the craft; to correspond with every grand lodge on the terrestrial globe, that they shall deem right, for the good of the fraternity; to devise and design plans, problems and positions for

the private lodges to execute, and also to choose and elect by written ballot annually, and duly install all the grand officers.

Art. 7. It is the duty of every grand officer, in proportion to his superiority, during the vacation of the grand lodge, to have special care of the private lodges, directing all their designs, plans, problems and positions on which they work, to be executed according to, and within the extent and limit of the ancient land marks, usages and customs of the sublime order of free and accepted masonry.

Art. 8. All matters of controversy before the grand lodge, shall be determined by a majority of votes; that is to say, the grand master or presiding officer, having one vote, (unless in case of an equal division, and then two;) the deputy grand master one vote; the grand wardens for the time being, collectively, one vote; the past grand officers and past masters collectively one vote; and the officers, or their representatives, of each subordinate lodge collectively, one vote. It is, however, understood, that no brother can vote in a double capacity.

Art. 9. Every grand officer shall be elected annually, by a majority of written ballots, taken agreeably to Art. 8, which ballots shall be collected by the senior grand deacon, and shall be by him delivered to the most worshipful grand master for the time being, to count, who shall order the grand secretary to proclaim the officer elected. During the time that the grand deacon is collecting the ballots, and until the grand secretary has proclaimed the officer ballotted in, every member shall be silent and keep his seat. The senior grand deacon shall not present the ballot-box to any voter until the grand secretary has called upon him to answer, beginning with the most worshipful grand master, and continuing the

voters according to rank and seniority. If it is found by the m. w. grand master on counting, that there are more ballots than voters, he shall charge the members to be more attentive to their duty, and order a new election; and if any member is convicted of putting more ballots in the box than he is entitled to, he shall be forever suspended from a seat in the grand lodge.

Art. 10. Every grand officer shall be chosen from among the working members of the several subordinate lodges; provided he is not thereby raised to a degree higher than what he may have attained in his said lodge.

Art. 11. The officers to be elected by the grand lodge are the m. w. grand master, the two grand wardens, the grand chaplain, the grand orator, the grand treasurer, and the grand steward. The officers, however, having the authority of making the other appointments, may wave that privilege whenever they may think proper.

Art. 12. The grand officers shall be titled and ranked in the following order:—

1. The most worshipful grand master.
2. The right worshipful deputy grand master.
3. The worshipful senior grand warden.
4. The worshipful junior grand warden.
5. The most reverend grand chaplain.
6. The grand orator.
7. The grand secretary.
8. The grand treasurer.
9. The senior grand deacon.
10. The junior grand deacon.
11. The grand marshall.
12. The grand steward.
13. The grand sword bearer.
14. The grand pursuivant.
15. The grand tyler.

Art. 13. No elected officer of the grand lodge, or of any private lodge, shall act as such until he is duly installed.

Art. 14. On the day appointed for the assembly of the grand lodge, the members shall collect with all possible punctuality, the lodge shall be opened in the most strict Masonic order, prayers said, and the proceedings of the last grand communication read; and immediately after the several returns are examined, the following committees shall be appointed, for the several special purposes, and they shall continue only during the session of the grand lodge.

1. A committee of three members who shall be deputies from three different subordinate lodges, to examine the books and vouchers of the grand secretary, grand treasurer, and stewards of the grand charity fund; and they shall report a statement thereof. They shall also ascertain the expenses of the grand communication.

2. A committee of two members shall be appointed to examine attendant and visiting brethren, observing that none can be admitted under the degree of master mason.

3. A committee of three members shall be appointed to hear grievances, and examine into the same, and make due report thereof to the grand lodge.

Art. 15. The most worshipful grand master is invested with the power of convening the grand lodge at any time when there shall appear to him an emergent occasion.

Art. 16. In case of the death of any grand officer, or in case of any brother refusing to serve or install according to appointment to any grand office, the m. w. grand master is invested with power to nominate, appoint, and install such other brethren to fill all such vacancies of office, as shall meet his pleasure and discretion.

Art. 17. The m. w. grand master has the command of

every other officer, and may call on any and all of them, at any time, for advice and assistance on any business relative to the craft.

Art. 18. The m. w. grand master is not authorised to make or second any motion.

Art. 19. The m. w. grand master is invested with the privilege of granting dispensations at his discretion, during the recess of the grand lodge, and the right worshipful deputy grand master is invested with the same privileges in case of the absence of the m. w. grand master.

Art. 20. In case of the death of the m. w. grand master during the time for which he is elected and installed to serve, or in case of his refusal to serve or install according to appointment, all the powers and privileges shall devolve and become the inherent right of the following brethren according to the grade here mentioned:—1st. The right worshipful deputy grand master. 2d. The worshipful senior grand warden. 3d. The worshipful junior grand warden. 4th. The past grand officers, according to rank and seniority. 5th. The presiding masters of subordinate lodges according to rank. 6th. The past masters according to rank and seniority.

Art. 21. It is the duty of the m. w. grand master to install his deputy, but he may deputize whom he pleases to install all the other officers, and also any officer of a private lodge.

Art. 22. It is the duty of the m. w. grand master, in officio or pro tem. to subscribe in presence of the grand lodge, a fair and true transcript of their proceedings, provided the proceedings are first read by the grand secretary, and agreed to by a majority of the brethren assembled; and the proceedings subscribed, he is to deliver to the grand secretary, with direction to have them truly registered and filed.

Art. 23. Every subordinate lodge which shall not be represented for three successive grand communications, or who shall be in arrears to the Grand Lodge for two years, shall be suspended from all the privileges of the order, until they shall comply with both those requisitions—and upon an order from the Grand Lodge to that effect, at a time to be specified therein, shall be finally stricken off the list of lodges, and have their charter withdrawn; having due notice of such order, to be communicated to them by the grand secretary for the time being.

Art. 24. Every member of the grand lodge, as also every member of every subordinate lodge, shall pay due submission and obedience to the respective officers.

Art. 25. It is the duty of every free mason to live in peace, harmony and love, with all mankind; to despise hatred, malice and calumny; to practise universal charity and benevolence; to avoid as much as possible, all law suits, and to submit all differences that may arise between brethren, except such as may relate to real or personal property, to be reconciled by the several lodges to which they belong, or by the grand lodge.

Art. 26. Every free mason is enjoined always to avoid addressing a brother or a cowan as a free mason, unless they are in private or in open lodge, under the penalty of a severe reprimand.

Art. 27. Every set of masons that may hereafter obtain permission from the grand lodge, to receive a warrant to authorise them to congregate and work as a regular lodge of free masons, shall for the same, pay into the Grand Charity fund, thirty dollars, before the said warrant shall be issued, and shall also pay as a fee to the grand secretary for engrossing and affixing the seal of office, parchment and recording, six dollars.

Art. 28. Every set of masons that may hereafter obtain

from the proper officer permission to receive from the grand secretary a dispensation to congregate and work as a warranted lodge of free masons, not exceeding twelve months, shall pay into the Grand Charity fund for the same, five dollars, and three dollars to the g. secretary.

Art. 29. Every subordinate lodge shall hereafter be accountable for, and are hereby directed to pay to the grand treasurer on account of the grand lodge, every twelve months, the following assessment:

1. For every mason they have initiated during the preceding twelve months, one dollar.

2. For every member of each respective lodge, fifty cents per annum.

Art. 30. The Grand Charity funds shall only be subject to such applications as the grand lodge and the Grand Charity stewards shall direct.

Art. 31. Five brothers, being members of the grand lodge, one of whom shall be the m. w. grand master, and the other four duly elected, to be nominated and entitled Stewards of the Grand Charity fund, any three of whom shall be a quorum of responsibility and entitled to act.

Art. 32. It is the duty of the stewards of the Grand Charity fund, to superintend and apply all the said funds of the grand lodge with care and economy, and they are authorised to draw orders on the grand treasurer for any sum they may think proper.

Art. 33. It is the duty of the stewards of the Grand Charity fund, to inform every assembly of the Grand Lodge, by written report, giving an account of all their proceedings during the last twelve months, and solicit the advice of the Grand Lodge in cases that may appear any way doubtful or intricate.

Art. 34. It is the duty of the most reverend grand chaplain to say prayers to the congregation at the open-

ing and closing of every Grand Lodge. Also, to prepare and preach suitable occasional sermons, as may be directed by the most worshipful grand master.

Art. 35. It is the duty of the grand secretary to keep a fair, true and regular copy, registered in proper books for that purpose, of all the proceedings of the Grand Lodge. He shall not register any proceedings that are not duly ratified and signed in open lodge, by the most worshipful grand master; and the transcript so ratified and signed, shall be by the grand secretary filed as an original voucher for his record.

Art. 36. No warrant, certificate, or any other instrument of writing whatever, shall be of any validity, if issued by the grand secretary unless it be attested by his signature, and has the seal of the Grand Lodge affixed thereto.

Art. 37. All the books, records, papers, seal, &c. kept by the grand secretary, shall be the property of the Grand Lodge, and to them or their committee delivered up whenever called for.

Art. 38. The grand secretary shall attend personally, or by his agent, who shall be a member of the Grand Lodge, with all his books and papers of office, on every assembly of the Grand Lodge, under the penalty of twenty dollars.

Art. 39. The grand secretary shall procure all the books and stationery for the grand lodge on the most reasonable terms, and draw on the grand treasurer for the amount thereof, who is hereby authorised to pay the same. He shall be entitled to the following fees, as a compensation for his services:

1. He shall be paid by the Grand Lodge ten cents for every hundred words which he actually and necessarily writes for their use and by their direction.

3. He shall be paid by the parties employing him, for copying from the records, files and proceedings of the Grand Lodge, or any instrument of writing whatever, (except as is before provided for,) ten cents for every hundred words;—he finding for this purpose his own stationery.

3. He shall be paid by the parties employing him, one dollar for affixing his seal of office, to any instrument of writing whatever, except it be a warrant or dispensation, which is before provided for.

Art. 40. The grand secretary shall not be entitled to any fee for affixing his seal of office to any instrument of writing ordered for the use of the Grand Lodge; such as particular summonses, copies of proceedings sent to foreign Grand Lodges, &c.

Art. 41. The grand treasurer shall account to the grand lodge for all monies received by him,—nor shall he pay any money without the order of the most worshipful grand master, or of the grand charity stewards, except as before provided.

Art. 42. He shall on the first day of each grand communication lay a statement of his accounts before the grand lodge.

Art. 43. The grand secretary shall always have his books completed, so far as he is in possession of documents for the same, to produce to every grand comunication, under the penalty of twenty dollars.

Art. 44. Any grand officer withdrawing himself, during his appointment as a grand officer, from the private lodge to which he belonged at the time of his election, shall in that case vacate his seat in the grand lodge.

Art. 45. No subordinate lodge shall confer the degree of past master, unless on those who have been regularly elected to fill the chair, or as preparatory to some higher

degree. And no past master who shall have received that degree for the latter purpose, shall be entitled, on that account, to a seat in the grand lodge; nor shall they be returned as such in the communications to the grand lodge.

Art. 46. No by-law shall be altered or done away, or any new one adopted, until the proposed alteration, amendment, nullification or addition, as the case may be, shall have been handed in, in open lodge, and seconded, and remained one whole vacation.

(Signed by order of the Grand Convention.)

THOMAS TUNSTALL, PRES'T.

Attest,

DANIEL BEADFORD, CLERK.

CONCERNING A LODGE AND ITS GOVERNMENT.

A lodge is a place in wich masons meet to work. The assembly or organized body of masons is also called a lodge, just as the word church is expressive both of the congregation of people, and of the place in which they meet to worship.

The qualities of those who are to be admitted as members of a lodge, have been fully mentioned; and it is only necessary to repeat here in general, that they are to be "men of good report, free-born, of mature age,* hale and sound, not deformed or dismembered at the time of their making, and no woman or eunuch."

* Whereas a petition was presented to the Solomon's Lodge No. 5, by John Pope, esq. (who had the misfortune to lose his right arm) praying to be admitted a member of that lodge.

And whereas a vote of said lodge was taken, which was unanimous for his admission, upon condition that it would meet the approbation of the Grand Lodge. The question was now laid before the committee, and the subject fully discussed; whereupon it is

Resolved, That the decision of the Solomon's Lodge, in favor of the admission of Mr. Pope, is proper; and that he may be initiated in said lodge; as it appears to this committee, that the deformity of the candidate is not such as to prevent him from being instructed in the arts and mysteries of Free Masonry.

A lodge ought to assemble for work at least once in each calendar month, and must consist of one master, two wardens, senior and junior, one secretary, one treasurer, and as many members as the master and a majority of the lodge, shall from time to time think proper; although more than forty or fifty (when they can attend regularly, as the wholesome rules of the craft require) are generally found inconvenient for working to advantage; and therefore, when a lodge comes to be thus numerous, some of the ablest master workmen, and others under their direction, will obtain leave to separate and apply to the Grand Lodge for a warrant to work by themselves, in order to the further advancement of the craft, as the laws hereafter to be delivered, will more particularly shew. But such warrant cannot be granted to any number of masons, nor can a new lodge be formed, unless there be among them three master masons, to be nominated and installed officers for governing and instructing the brethren of such lodge, and promoting them in due time according to their merit.

In order that due decorum may be observed, while the lodge is engaged in what is serious and solemn, and for the better preservation of secrecy and good harmony, a

ry, and that his being initiated will not be an infringement upon the land marks, but will be perfectly consistent with the spirit of our institution.—*See proceedings of the Grand Lodge of Kentucky, 15th October, 5801.*

Whereas a question was made by Hiram Lodge, No. 4, to the Grand Lodge of Kentucky, at their last grand communication, relative to the necessary qualifications of a candidate for initiaion; more particularly what attention should be paid to the age of the applicant—And whereas the answer and recommendation of the grand lodge is not calculated to relieve the minds of some brothers—therefore,

Resolved, As the opinion of this committee, that strict attention should be paid to the age at which, by the civil laws of the country in which the lodge is constituted, the candidate is declared of lawful age, and free to act for himself; which in Kentucky, is 21 years.—*See proceedings of the Grand Lodge of Kentucky, 19th September, 5804.*

brother well skilled in the master's part, shall be appointed and paid for tyling the lodge door, during the time of communication.

Every lodge shall keep a book containing their by-laws, the names of their members, with a list of all the lodges under the same Grand Lodge, and united in general communication, with the usual times and places of meeting in such lodges, and such other necessary parts of their transactions, as are proper to be written.

No lodge shall make more than five new brethren at one time, unless by dispensation from the grand master, or deputy in his absence; nor shall any person be made, or admitted a member of a lodge, without being proposed one month before, that due notice may be given to all the members, to make the necessary enquiries into the candidate's character and connexions, and that there may be such unanimity in the election and admission of members, as the by-laws require; because unanimity is essential to the being of every lodge: and, therefore, no member can be imposed on any lodge, by any power whatever, without their consent; nor would it be proper to admit any brother to work among them, who has openly violated the sacred principles of masonry, until undoubted proof of his reformation has been given; least the harmony of the lodge might be thereby disturbed, and not then, till a certificate is produced of his having paid all arrearages to that lodge, of which he was last a member: for should any lodge admit a brother, who is in arrears to another lodge, the lodge where he is admitted, make the debt their own.

As every lodge has a right to keep itself an entire body, they ought never to interfere in the business of another lodge. Therefore it would be highly improper in any lodge, to confer a degree on the brother, who is not of

their household; for every lodge ought to be competent to their own business, and are indubitably the best judges of the qualifications of their own members: and it does not follow as of course, that a brother admitted among the household as an apprentice, to learn the royal art, is capable of taking charge of that household, however skilled he may be in his apprenticeship; for there are many very necessary qualifications essential in those, who are promoted to the higher orders.

As the officers of every lodge are the proper representatives of their own lodge in Grand Lodge, still for the sake of equal representation, the officers are allowed deputies, when unable to attend themselves; which deputies must be appointed by the majority of every particular lodge when duly congregated, and their appointment shall be attested by the secretary, with the seal of their lodge. And every lodge has the privilege of instructing their master and wardens, or their deputies, for their conduct in the grand lodge, and quarterly communications.

Every brother ought to be a member of some lodge, nor is it proper that any number of brethren should withdraw or separate themselves from the lodge in which they were made, or were afterwards admitted members, without a sufficient cause; although the right is an inherent one, and can never be restrained by any power whatever; still such separation would be improper, unless the lodge becomes too numerous for working; in which case, a sufficient number may withdraw with the approbation of their lodge, in order to form a new one.

While the lodge is open for work, masons must hold no private conversation or committees, without leave from the master; nor talk of any thing foreign or impertinent to the work in hand; nor interrupt the master or wardens, or any other brother addressing himself to the chair;

nor act ludicrously while the lodge is engaged in what is serious and solemn; but every brother shall pay due reverence to the master, the wardens, and all his fellows, and put them to worship.

Every brother found guilty of a fault, shall stand to the award of the lodge, unless he appeals to the Grand Lodge; but if the Lord's work be hindered in the mean while, a particular reference may be made.

No private piques, or quarrels about nations, families, religions, or politics, must be brought within the doors of the lodge, as being directly contrary to the rules already laid down—Masons being declared of the oldest religion, universally acknowledged as such, and of all nations; bound to live upon the square, level and plumb with each other, following the steps of their predecessors, in cultivating the peace and harmony of the lodge, without distinction of sect or political party.

When the lodge is closed, and the labours of the day finished, the brethren before they depart home to their rest, may enjoy themselves with innocent mirth, enlivened and exalted with their own peculiar songs, and sublime pieces of music, treating one another according to ability, but avoiding all excess and compulsion both in eating and drinking; considering each other in the hours both of labour and festivity, as always free. And, therefore, no brother is to be hindered from going home when he pleases; for although after lodge hours, masons are as other men, yet if they should fall into excess, the blame, though unjustly, may be cast upon the fraternity, by the ignorant or envious world.

Before those who are not Masons, you must be cautious in your words, carriage and motions; so that the most penetrating stranger shall not be able to discover what is *not proper to be* intimated. The impertinent and ensnar-

ing questions, or ignorant and idle discourse, of those who seek to pry into the secrets and mysteries committed to you, must be prudently answered and managed, or the discourse wisely diverted to another subject, as your discretion and duty shall direct.

Masons ought to be moral men, and fully qualified as is required in the foregoing sections. Consequently they should be good husbands, good parents, good sons and good neighbours; not staying too long from home, avoiding all excess injurious to themselves or families; and wise as to all affairs, both of their own household and of the lodge, for certain reasons known to themselves.

You are cautiously to examine a stranger or foreign brother, as prudence and the rules of the craft direct, that you may not be imposed upon by a pretender; and if you discover any one to be such, you are to reject him with scorn and shame, taking care to give him no hints; but such as are found to be true and faithful, you are to respect as brothers, according to what is directed above; relieving them if in want, to your utmost power; or directing them how to find relief, and employing them if you can, or else recommending them to employment.

Free and accepted masons have ever been charged to avoid all manner of slandering and backbiting of true and faithful brethren, with all malice and unjust resentment, or talking disrespectfully of a brother's person or performance. Nor ought they to suffer any others to spend unjust reproaches or calumnies against a brother behind his back, nor to injure him in his fortune, occupation or character; but they ought to defend such brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honour, prudence, and the safety of morality and the state, but no further.

If a brother do you injury, or if you have any difference with him about any worldly or temporal business or interest, apply first to your own or his lodge, to have the matter in dispute adjusted by the brethren. And if either party be not satisfied with the determination of the lodge, an appeal may be carried to the grand lodge; and you are never to enter into a law suit, till the matter cannot be deceided as above. And if it be a matter that wholly concerns masonry, law suits are to be entirely avoided, and the good advice of prudent brethren is to be followed, as they are the best referees of such differences.

But where references are either impracticable or unsuccessful, and courts of law or equity must at least dcide, you must still follow the general rules of masonry already laid down, avoiding all wrath, malice, rancour and personal ill-will, in carrying on the suit with a brother; neither saying nor doing any thing to hinder the continuance or renewal of that brotherly love and friendship, which are the glory and cement of this ancient fraternity.

Thus shall we shew to all the world the benign influince of masonry, as wise true and faithful brethren, before us, have done from the beginning of time; and as all who shall follow us, and would be thought worthy of that name, will do, till architecture shall be dissolved, with the great fabric of the world, in the last general conflagration!

No brother can be master of a lodge till he has first served the office of warden somewhere; unless in extraordinary cases, or when a new lodge is to be formed, and no past or former warden is to be found among the members. In such cases, three master masons, although they have served in no former offices, (if they be well learned) may be constituted master and wardens of such new lodge, or any old lodge in the like emergency.

The master of every lodge shall be chosen by ballot on each *St. John's* day; and the present wardens (where they regularly are) shall be put up among the number of candidates for the chair, but shall then withdraw, while every free member (viz. all who have paid up their dues, or have been excused payment according to law) gives his vote in favor of him whom he deems most worthy. Each free member hath one vote, and the master two votes, where the number of votes happens to be equal, otherwise he has but one vote.

When the ballot is closed, and before it be examined, the former master shall order the candidates to be brought back before him, and to take their seats again as wardens. He shall then carefully examine the poll and audibly declare him that hath the majority of votes duly elected.

The master-elect shall then nominate one for the senior warden's chair, and the present master and brethren shall nominate one in opposition; both of whom shall withdraw till the ballot is closed as aforesaid, after which they shall be called before the master, and the poll shall be examined and declared by him as above directed; in like manner shall the lodge proceed in the choice of all the inferior officers; great care being taken that none be put in nomination for favour or affection, birth or fortune, exclusive of the consideration of real merit and ability, to fill his office for the honor and advancement of masonry.

The master of a particular lodge has the right and authority of calling his lodge at pleasure, or upon the application of any of the brethren, and upon any emergency and occurrence, which in his judgment may require their meeting; and he is to fill the chair when present. It is likewise his duty, together with his wardens, to attend the Grand Lodge, at their communications, and also the Steward's Lodge, and such occasional or special grand

communications as the good of the craft may require, when duly summoned by the grand secretary, and within such reasonable distance of the place of holding the Grand Lodge, as the laws of the same may have ascertained on that head. When in the Grand or Steward's Lodge, and at general as well as special communications, the master and wardens, or either of them, have full power and authority to represent their lodge, and to transact all matters relative thereto, as well and as truly as if the whole body were there present.

The master has the right of appointing some brother (who is most commonly the secretary of the lodge) to keep the book of by-laws, and other laws given to the lodge by the proper authority; and in this book shall also be kept the names of all the members of the lodge, and a list of all the lodges within the said grand communication, with the usual times and places of their meeting.

The master has also the particular right of preventing the removal of his lodge from one house to another: and whereas several disputes have arisen on this head, and it hath been made a question in whom the power of removing a lodge to any new place is invested, when the old place of meeting appears to be inconvenient, the following rule for this purpose hath been finally agreed upon and settled by lawful authority, viz:

"That no lodge be removed without the master's knowledge, nor any motion made for that purpose in the lodge when he is absent. But if the master be present, and a motion be made for moving the lodge to some other more convenient place (within the district assigned in the warrant of such lodge) and if the said motion be seconded and thirded, the master shall order summonses to every individual member of the lodge, specifying the business, and appointing a day for hearing and determining the affair, at least ten days before, and the determination shall

be made by the majority. But if the master is not of the majority, the lodge shall not be removed, unless full two-thirds of the members present have voted for such removal.

"But if the master refuse to direct such summons to be issued, (upon a motion duly made as aforesaid) then either of the wardens may direct the same; and if the master neglects to attend on the day fixed, the warden may preside in determining the affair in the manner above prescribed. But the lodge shall not in the master's absence, (on such special call) enter upon any other cause or business, but what is particularly mentioned in the said summons.

"If the lodge is thus regularly ordered to be removed, the master or warden shall send notice to the grand secretary, that such removal may be notified and duly entered in the Grand Lodge books at the next Grand Lodge."

None but master masons can be wardens of a lodge. The manner of their election, and several of their duties being connected with the election and duties of the master, have been mentioned.

The senior warden succeeds to all the duties of the master, and fills the chair when he is absent. Or if the master goes abroad on business, resigns, demits, or is deposed, the senior warden shall forthwith fill his place till the next stated time of election. And although it was formerly held, that in such cases the master's authority ought to revert to the last past master who is present, yet it is now the settled rule that the authority devolves upon the senior warden, and in his absence devolves upon the junior warden, even although a former master be present. But the wardens will generally wave this privilege in honor of any past master that may be present, and will call on him to take the chair, upon the presumption of his experience and skill in conducting the business of the lodge. Nevertheless such past master still derives his

authority under the senior warden, and cannot act till he congregates the lodge. If none of the officers be present, nor any former master to take the chair, the members according to seniority and merit, shall fill the places of the absent officers.

CHAPTER IV.

OF THE MANNER OF CONSTITUTING A LODGE OF MASTER MASONS, WITH REMARKS ON THE FIFTH, OR PAST MASTER'S DEGREE.

A COMPETENT number of master masons, desirous of forming a new lodge, must apply, by petition, to the grand lodge of the state in which they reside, setting forth, "that they are free and accepted master masons; that they are at present, or have been, members of regular lodges; that having the prosperity of the fraternity at heart, they are willing to exert their best endeavours to promote and diffuse the genuine principles of masonry; that, for the conveniency of their respective dwellings, and for other good reasons, they are desirous of forming a new lodge, in the of , to be named ; that, in consequence of this desire, they pray for letters of dispensation, or a warrant of constitution, to empower them to assemble, as a legal lodge, to discharge the duties of masonry, in a regular and constitutional manner, according to the original forms of the order, and the regulations of the grand lodge. That they have nominated and do recommend A. B. to be the first master; C. D. to be the first senior warden, and E. F. to be the first junior warden, of the said lodge; that, if the prayer of the petition should be granted, they promise a strict conformity to

all the constitutional laws and regulations of the Grand Lodge."

This petition, being signed by a competent number of regular masons, and recommended by a lodge or lodges adjacent to the place where the new lodge is to be holden, is delivered to the grand secretary, who lays it before the grand lodge.

If the petition meets the approbation of the grand lodge, they generally order a dispensation to be issued, which is signed by the grand or deputy grand master, and authorizes the petitioners to assemble as a *legal* lodge, for a certain specified term of time.

Lodges working under dispensations are considered merely as agents of the grand lodge; their prsiding officers are not entitled to the rank of past masters; their officers are not privileged with a vote or voice in the grand lodge; they cannot change their officers without the special approbation and appointment of the grand lodge; and in case of cessation of such lodges, their funds, jewels, and other property accumulated by initiations, into the several degrees, become the property of the grand lodge, and must be delivered over to the grand treasurer.

When lodges that are at first instituted by dispensation, have passed a proper term of probation, they make application to the grand lodge for a charter of constitution. If this be obtained, they are then confirmed in the possession of their property, and possess all the rights and privileges of regularly constituted lodges, as long as they conform to the constitutions of masonry.

After a charter is granted by the grand lodge, the grand master appoints a day and hour for constituting and consecrating the new lodge, and for installing its master, wardens, and other officers.

If the grand master, in person, attends the ceremony,

the lodge is said to be constituted in *ample form;* if the deputy grand master only, it is said to be constituted in *due form;* but if the power of performing the ceremony is vested in a subordinate lodge, it is said to be constituted *in form.*

When charters of constitution are granted for places where the distance is so great as to render it inconvenient for the grand officers to attend; the grand master, or his deputy, issues a written instrument under his hand and private seal, to some worthy present or past master, with full power to constitute and instal the petitioners.

CEREMONY OF INSTALLATION.

The grand master* asks his deputy, "whether he has examined the master nominated in the warrant, and finds him well skilled in the noble science and the royal art?" The deputy, answering in the affirmative,† by the grand master's order takes the candidate from among his fellows, and presents him at the pedestal; saying, "most worshipful grand master, I present my worthy brother A. B. to be installed master of this new lodge. I find him to be of good morals, and of great skill, true and trusty; and as he is a lover of the whole fraternity, wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duty with fidelity."

The grand master then addresses him:

"BROTHER—Previous to your investiture, it is necessary that you should signify your assent to those ancient charges and regulations which point out the duty of a master of a lodge."

*In this, and other similar instances, where the grand master is specified in acting, may be understood any master who performs the ceremony.

† A private examination is understood to precede the installation of every officer.

The grand master then reads, or orders to be read, a summary of the ancient charges, to the master elect, as follows, viz :—

"1. You agree to be a good man and true, and strictly to obey the moral law.

"2. You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

"3. You promise not to be concerned in plots and conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

"4. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably, and act honourably by all men.

"5. You agree to hold in veneration the original rulers and patrons of the order of masonry, and their regular successors, supreme and subordinate, according to their stations; and submit to the awards and resolutions of your brethren when convened, in every case consistent with the constitutions of the order.

"6. You agree to avoid private piques and quarrels, and to guard against intemperance and excess.

"7. You agree to be cautious in your carriage and behaviour, courteous to your brethren, and faithful to your lodge.

"8. You promise to respect genuine brethren, and to discountenance impostors, and all dissenters from the original plan of masonry.

"9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the art.

"10. You promise to pay homage to the grand master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the grand lodge, or general assembly of masons, that is not subversive of the principles and ground work of masonry.

"11. You admit that it is not in the power of any man, or body of men, to make innovations in the body of masonry.

"12. You promise a regular attendance on the com-

mittees and communications of the grand lodge, on receiving proper notice; and to pay attention to all the duties of masonry, on convenient occasions.

"13. You admit that no new lodge shall be formed without permission of the grand lodge; and that no countenance be given to any irregular lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the order.

"14. You admit that no person can be regularly made a mason in, or admitted a member of, any regular lodge, without previous notice, and due inquiry into his character.

"15. You agree that no visiters shall be received into your lodge without due examination, or being properly vouched for."

These are the regulations of free and accepted masons.

The grand master then addresses the master elect in the following manner: "Do you submit to these charges, and promise to support these regulations, as masters have done in all ages before you?" The new master having signified his cordial submission as before, the grand master thus addresses him:

"Brother A. B. in consequence of your cheerful conformity to the charges and regulations of the order, you are now to be installed master of this new lodge, in full confidence of your care, skill and capacity to govern the same."

The new master is then regularly invested with the insignia of his office, and the furniture and implements of his lodge.

The various implements of the profession are emblematical of our conduct in life, and upon this occasion carefully enumerated.

"The *Holy Writings*, that great light in masonry, will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole *duty* of man.

"The *Square* teaches to regulate our actions by rule and line, and to harmonize our conduct by the principles of morality and virtue.

"The *Compass* teaches to limit our desires in every station, that, rising to eminence by merit, we may live respected, and die regretted.

"The *Rule* directs, that we should punctually observe our duty; press forward in the path of virtue, and, neither inclining to the right nor to the left, in all our actions, have *eternity* in view.

"The *Line* teaches the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct our steps to the path which leads to *immortality*.

"The *Book of Constitutions*, you are to search at all times. Cause it to be read in your lodge; that none may pretend ignorance of the excellent precepts it enjoins.

"Lastly, you receive in charge the *By-Laws* of your lodge, which you are to see carefully and punctually executed."

The jewels of the officers of the new lodge being then returned to the master, he delivers them, respectively, to the several officers of the grand lodge according to their rank.

The subordinate officers of the new lodge are then invested with their jewels, by the grand officers of corresponding rank; and are by them, severally in turn, conducted to the grand master, who delivers each of them a short charge, as follows, viz:—

THE SENIOR WARDEN.

"Brother C. D. you are appointed Senior Warden of this new lodge, and are now invested with the ensign of your office.

"The *Level* demonstrates that we are descended from the same stock, partake of the same nature, and share the same hope; and though distinctions among men are necessary to preserve subordination, yet no eminence of station should make us forget that we are brethren; for he who

is placed on the lowest spoke of fortune's wheel, may be entitled to our regard; because a time will come, and the wisest knows not how soon, when all distinctions, but that of goodness, shall cease; and death, the grand leveller of human greatness, reduce us to the same state.

"Your regular attendance on our stated meetings is essentially necessary; in the absence of the master you are to govern this lodge; in his presence you are to assist him in the government of it. I firmly rely on your knowledge of masonry, and attachment to the lodge, for the faithful discharge of the duties of this important trust.—*Look well to the West!*"

THE JUNIOR WARDEN.

"Brother E. F. you are appointed Junior Warden of this new lodge; and are now invested with the badge of your office.

"The *Plumb* admonishes us to walk uprightly in our several stations, to hold the scale of justice in equal poise, to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty.

"To you, with such assistance as may be necessary, is entrusted the examination of visiters, and the reception of candidates. To you is also committed the superintendance of the craft during the hours of refreshment; it is therefore indispensably necessary, that you should not only be temperate, and discreet, in the indulgence of your own inclinations, but carefully observe that none of the craft be suffered to convert the purposes of refreshment into intemperance and excess.

"Your regular and punctual attendance is particularly requested; and I have no doubt that you will faithfully execute the duty which you owe to your present appointment.—*Look well to the South!*"

THE TREASURER.

"Brother G. H. you are appointed Treasurer of this new lodge. It is your duty to receive all monies from *the hands of* the secretary, keep just and regular accounts

of the same, and pay them out at the worshipful master's will and pleasure, with the consent of the lodge. I trust, your regard for the fraternity will prompt you to the faithful discharge of the duties of your office."

THE SECRETARY.

"Brother I K. you are appointed Secretary of this new lodge. It is your duty to observe the worshipful master's will and pleasure, to record the proceedings of the lodge, to receive all monies and pay them into the hands of the treasurer.

"Your good inclination to masonry and this lodge, I hope, will induce you to discharge your office with fidelity, and by so doing, you will merit the esteem and applause of your brethren."

THE SENIOR AND JUNIOR DEACONS.

"Brothers, L. M. and N. O. you are appointed Deacons of this new lodge. It is your province to attend on the master and wardens, and to act as their proxies in the active duties of the lodge; such as in the reception of candidates into the different degrees of masonry; the introduction and accommodation of visiters, and the immediate practice of our rites. Those columns, as badges of your office, I entrust to your care, not doubting your vigilance and attention."

THE STEWARDS.

"Brothers P. Q. and R. S. you are appointed Stewards of this new lodge. The duties of your office are, to assist in the collection of dues and subscriptions, to keep an account of the lodge expenses, to see that the tables are properly furnised at refreshment, and that every brother is suitably provided for; and generally to assist the deacons and other officers in performing their respective duties. Your regular and early attendance will afford the best proof of your zeal and attachment to the lodge."

THE TYLER

Is then appointed and receives the instrument of his office, *with a short* charge on the occasion.

The grand master then addresses the officers and members of the new lodge as follows:

CHARGE UPON THE INSTALLATION OF THE OFFICERS OF A LODGE.

"WORSHIPFUL MASTER,

"The grand lodge having committed to your care the superintendance and government of the brethren who are to compose this new lodge, you cannot be insensible of the obligations which devolve on you, as their head; nor of your responsibility for the faithful discharge of the important duties annexed to your appointment.

"The honour, reputation and usefulness of your lodge will materially depend on the skill and assiduity with which you manage its concerns; whilst the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

"For a pattern of imitation, consider the great luminary of nature, which, rising in the *East*, regularly diffuses light and lustre to all within its circle. In like manner it is your province to spread and communicate light and instruction to the brethren of your lodge. Forcibly impress upon them the dignity and high importance of masonry; and seriously admonish them never to disgrace it. Charge them to practice *out* of the lodge, those duties which they have been taught *in* it; and by amiable, discreet and virtuous conduct, to convince mankind of the goodness of the institution: So that when any one is said to be a member of it, the world may know that he is one to whom the burthened heart may pour out its sorrows; to whom distress may prefer its suit; whose hand is guided by justice, and his heart expanded by benevolence. In short, by a diligent observance of the by-laws of your lodge, the constitutions of masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honour and reputation, and lay up a *crown of rejoicing, which* shall continue when time shall be no more.

"Brother Senior and Junior Wardens,

"You are too well acquainted with the principles of masonry, to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to mention, that what you have seen praiseworthy in others, you should carefully imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws in your own conduct, that you can expect obedience to them from others. You are assiduously to assist the master in the discharge of his trust; diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the master you will succeed to higher duties; your acquirements must therefore be such, as that the craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such, as to merit the applause of your brethren, and the testimony of a good conscience.

"Brethren of —— Lodge,

"Such is the nature of our constitution, that as some must of necessity rule and teach, so others must of course learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern your lodge, are sufficiently conversant with the rules of propriety and the laws of the institution, to avoid exceeding the powers with which they are entrusted; and you are of too generous dispositions to envy their preferment. I therefore trust that you will have but one aim, to please each other, and unite in the grand design of being happy, and communicating happiness.

"Finally, my brethren, as this association has been formed and perfected in so much unanimity and concord, in which we greatly rejoice, so may it long continue. May you long enjoy every satisfaction and delight, which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and as

masons. Within your peaceful walls, may your children's children celebrate with joy and gratitude the transactions of this auspicious solemnity. And may the *tenets of our profession* be transmitted through your lodge, pure and unimpaired, from generation to generation."

The grand marshal then proclaims the new lodge, in the following manner, viz:

"In the name of the most worshipful grand lodge of the state of Kentucky, I proclaim this new lodge, by the name of ——— Lodge, duly constituted."

This proclamation being thrice made, the lodge is closed with the usual solemnities.

CHAPTER V.

GENERAL REGULATIONS AND PREREQUISITES FOR CANDIDATES.

WHOSOEVER from love of knowledge, interest or curiosity, desires to be a mason, is to know that, as his foundation and great corner stone, he is to believe firmly in the eternal God, and to pay that worship which is due to him, as the great Architect and Governor of the universe. A mason is also obliged by his tenure to observe the moral law, as a true *Noachida*;* and if he rightly understands the royal art, he cannot tread in the irreligious paths of the unhappy libertine, or stupid atheist; nor, in any case, act against the great inward light of his own conscience.

He will likewise shun the gross errors of bigotry and superstition; making a due use of his own reason, according to that liberty wherewith a mason is made free. For

* *Sons of* Noah, the first name for Free Masons.

although in ancient times, the Christian Masons were charged to comply with the christian usages of the countries where they sojourned or worked, (being found in all nations, and of divers religions and persuasions;) yet it is now thought most expedient, that the brethren in general, should only be charged to adhere to the essentials of religion, in which all men agree; leaving each brother to his own private judgment, as to particular modes and forms. Whence it follows, that all masons are to be good men and true—men of honour and honesty, by whatever religious names or persuasions distinguished; always following that golden precept, of "doing unto all men as (upon a change of conditions) they would that all men should do unto them."

Thus, since masons, by their tenure, must agree in the three great articles of *Noah*, masonry becomes the centre of union among the brethren, and the happy means of conciliating and cementing into one body, those who might otherwise have remained at a perpetual distance; thereby strengthening the divine obligations of religion and love.

Thus far hath been spoken of the internal qualities and virtues required in all who aspire to the sublime honour and advantage of becoming free and accepted masons. We speak next of the external qualities, and the steps to be pursued, in order to obtain initiation and admission into a duly warranted lodge of ancient York Masons.

Be it known to you then in the first place, that no person is capable of becoming a member of such lodge, unless in addition to the qualities and virtues mentioned above, or at least a disposition and capacity to seek and acquire them, he is also "free born, of mature and discreet age; of good report; of sufficient natural endowments, and the senses of a man; with an estate, office, trade, occupation, or some visible way of acquiring an hon-

est livelihood, and of working in his craft, as becomes the members of this most ancient and honourable fraternity; who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and for supporting the ancient grandeur and dignity of the royal craft. Every person desiring admission, must also be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, as a man ought to be."

Thus you see, a strict though private and impartial enquiry, will be made into your character and ability before you can be admitted into any lodge; and by the rules of masonry, no friend who may wish to propose you, can shew you any favour in this respect. But if you have a friend who is a mason, and is every way satisfied in these points, his duty is described as follows, viz:

Every person desirous of being made a free mason in any lodge, shall be proposed by a member thereof, who shall give an account of the candidate's name, age, quality, title, trade, place of residence, description of his person, and other requisites. And it is generally required, that such proposal be also seconded by some one or more members, who likewise know something of the candidate. Such proposal shall also be made in lodge hours,* at least one lodge night before initiation, in order that the brethren may have sufficient time and opportunity to make a strict enquiry into the morals, character, circumstances and connexions of the candidate, for which purpose a special committee is sometimes appointed.

The brother who proposes a candidate, shall at the same time deposit such a sum of money for him, as the

* That is, from March 25th to September 25th, between the hours of seven and ten; and from September 25th to March 25th, between the hours of six and nine.

rules or by-laws of the lodge may require, which is forfeited to the lodge if the candidate should not attend according to his proposal; but is to be returned to him, if he should not be approved or elected. In case he is elected, he is to pay (in addition to his deposit) such further sums as the laws of the lodge may require, and clothe the lodge, or make some other present, if his circumstances will admit, and the brethren agree to accept the same for the benefit of the craft, and of distressed members.

Having shewn that a strict enquiry will be made into your character, justice requires that you should also be advised to be alike circumspect on your side, and to make enquiry into the character of the lodge into which you desire admission; for there is no excellence without its opposite, and no true coin without counterfeits.

In the first place, then, you have a right before admission, to desire your friend to shew you the warrant or dispensation by which the lodge is held; which, if genuine, you will find to be an instrument printed or written upon parchment, and signed by some grand master, his deputy, and grand secretary, sealed with the G. Lodge seal, constituting particular persons (therein named) as master and wardens, with full power to congregate and hold a lodge at such place, and therein "make and admit free masons, according to the most ancient and most honorable custom of the royal craft, in all ages and nations, throughout the known world; with full power and authority to nominate and choose their successors," &c.

You may request the perusal of the by-laws, which being short, you may read in the presence of your friend, or he will read to you, and shew you also a list of the members of the lodge, by all which you will be the better able to judge, whether you would choose to associate with them, and submit to be conformable to their rules. Being

thus free to judge for yourself, you will not be liable to the dangers of deception, nor of having your pocket picked by impostors, and of perhaps being afterwards laughed at into the bargain; but on the contrary, you will be admitted into a society, where you will converse with men of honour and honesty, be exercised in all the offices of brotherly love, and be made acquainted with mysteries, of which it is not lawful to speak further, or to reveal out of the lodge.

All applications for initiation should be made by petition in writing, signed by the applicant, giving an account of his age, quality, occupation, and place of residence, and that he is desirous of being admitted a member of the fraternity; which petition should be kept on file by the secretary.

FORM OF A PETITION TO BE PRESENTED BY A CANDIDATE FOR INITIATION.

"To the worshipful Master, Wardens and Brethren of —— Lodge of Free and Accepted Masons.

"The petition of the subscriber respectfully sheweth, that having long entertained a favourable opinion of your ancient institution, he is desirous of being admitted a member thereof, if found worthy.

"His place of residence is ——, his age —— years; his occupation ——.

(Signed) "A. B."

After this petition is read, the candidate must be proposed in form, by a member of the lodge, and the proposition seconded by another member; a committee is then appointed to make inquiry relative to his character and qualifications.

DECLARATION TO BE ASSENTED TO BY A CANDIDATE, IN AN ADJOINING APARTMENT, PREVIOUS TO INITIATION.

"Do you seriously declare, upon your honour, before

these gentlemen,* that, unbiased by friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of masonry?" I do.

"Do you seriously declare, upon your honour, before these gentlemen, that you are prompted to solicit the privilges of masonry by a favourable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?" I do.

"Do you seriously declare, upon your honour, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the fraternity?" I do.

After the above declarations are made, and reported to the master, he makes it known to the lodge, in manner following, viz:

"BRETHREN,

"At the request of Mr. A. B. he has been proposed and accepted in regular form; I therefore recommend him as a proper candidate for the mysteries of masonry, and worthy to partake of the privileges of the fraternity; and, in consequence of a declaration of his intentions, voluntarily made, I believe he will cheerfully conform to the rules of the order."

If there are then no objections made, the candidate is introduced in due form.

* The Stewards of the lodge are usually present.

CHAPTER VI.

REGULATIONS FOR THE CONDUCT AND BEHAVIOUR OF ANCIENT YORK MASONS.

A REHEARSAL of the ancient charges properly succeeds the opening, and precedes the closing, of a lodge. This was the constant practice of our ancient brethren, and ought never to be neglected in our regular assemblies. A recapitulation of our duty cannot be disagreeable to those who are acquainted with it; and to those who know it not, should any such be, it must be highly proper to recommend it.

The ceremony of opening and closing a lodge with solemnity and decorum, is therefore universally admitted among masons; and though the mode in some lodges may vary, and in every *degree* must vary, still an uniformity in the general practice prevails in every lodge; and the variation, if any, is solely occasioned by a want of method, which a little application might easily remove.

To conduct this ceremony with propriety ought to be the peculiar study of every mason; especially of those who have the honour to rule in our assemblies. To persons who are thus dignified, every eye is naturally directed for propriety of conduct and behaviour; and from them, other brethren, who are less informed, will naturally expect to derive an example worthy of imitation.

From a share in this ceremony no mason can be exempted. It is a general concern, in which all must assist. This is the first request of the master, and the prelude to all business. No sooner has it been signified, than every officer repairs to his station, and the brethren rank according to their degrees. The intent of the meeting becomes the sole object of attention, and the mind is insensibly *drawn from* those indiscriminate subjects of conversa-

tion, which are apt to intrude on our less serious moments. This effect accomplished, our care is directed to the external avenues of the lodge, and the proper officers, whose province it is to discharge that duty, execute their trust with fidelity; and by certain mystic forms, of no recent date, intimate that we may safely proceed. To detect impostors among ourselves, an adherence to order in the character of masons ensues, and the lodge is either opened or closed in solemn form.

At opening the lodge, two purposes are wisely effected: the master is reminded of the dignity of his character, and the brethren of the homage and veneration due from them in their sundry stations. These are not the only advantages resulting from a due observance of this ceremony; a reverential awe for the Deity is inculcated, and the eye fixed on that object, from whose radiant beams light only can be derived. Here we are taught to adore the God of Heaven, and to supplicate his protection on our well-meant endeavours. The master assumes his government in due form, and under him his wardens; who accept their trust, after the customary salutations. The brethren then, with one accord, unite in duty and respect, and the ceremony concludes.

At closing the lodge, a similar form takes place. Here the less important duties of masonry are not passed over unobserved. The necessary degree of subordination in the government of a lodge is peculiarly marked, while the proper tribute of gratitude is offered up to the beneficent Author of Life, and his blessing invoked and extended to the whole fraternity. Each brother faithfully locks up the treasure which he has acquired, in his own secret repository; and, pleased with his reward, retires to enjoy and disseminate, among the private circle of his brethren, the fruits of his labour and industry in the lodge.

These are faint outlines of a ceremony which universally prevails among masons in every country, and distinguishes all their meetings. It is arranged as a general section in every degree, and takes the lead in all our illustrations.

CHARGE USED AT OPENING A LODGE.

"Behold! how good and how pleasant it is for brethren to dwell together in unity!

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garment;

"As the dew of Hermon, that descended upon the mountains of Zion; for there the Lord commanded a blessing, even life for evermore."

PRAYER AT OPENING.

Most merciful God, we beseech thee to guide and protect these thy servants here assembled—and fulfil, at this time, that divine promise thou wert pleased to make to those who should be gathered together in thy name. Teach us to know and serve thee aright—Bless and prosper all our laudable undertakings—and grant that all our conduct may tend to thy glory, to the advancement of masonry, and finally, to our salvation. Amen.

OR THIS:

Father of all, adored by all, thou almighty and most merciful God; the source of light and life, the author of good, thou has deigned to us thy protection. In thy name we meet, humbly beseeching thy blessing on all our honest endeavours, that they may tend to the honour and advancement of this our ancient and virtuous institution, and to our happiness here and hereafter.

CHARGE AT CLOSING.

Brothers—We are now about to quit this sacred re-

treat of virtue and friendship, to mix again with the world. Whilst busied in its concerns, let us forget not our repeated engagements to protect, to vindicate, and to relieve each other. Let us, therefore, be diligent, prudent, temperate and discreet in our respective callings, that by liberal benevolence and diffusive charity we may discover to the world the happy effects of this ancient and honourable institution.

CHAPTER VII.

PRAYER AT THE INITIATION OF A CANDIDATE.

O THOU supreme architect of the universe, who hast promised us thy presence, we beseech thee to bless this our present undertaking, and grant that this candidate for masonry may dedicate his life to thy service, and become a true and faithful brother among us. Give to him ability to know and understand thy ways, and teach him to preserve them and the mysteries of masonry pure and undefiled.

CHARGE AT INITIATION IN THE FIRST DEGREE.

BROTHER,

As you are now introduced into the first principles of masonry, I congratulate you on being accepted into this ancient and honourable order; ancient, as having subsisted from time immemorial; and honourable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever raised on a better principle, or more solid foundation; nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several masonic lectures. The

greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity, to level themselves with the fraternity, extend their privileges, and patronise their assemblies.

There are three great duties, which as a mason, you are charged to inculcate—to God, your neighbour, and yourself. To God; in never mentioning his name, but with that reverential awe which is due from a creature to his Creator; to implore his aid in all your laudable undertakings; and to esteem him as the chief good:—to your neighbour, in acting upon the square, and doing unto him as you wish he should do unto you:—and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will ensure public and private esteem.

In the state, you are to be a quiet and peaceable citizen, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

In your outward demeanour be particularly careful to avoid censure or reproach. Let not interest, favour, or prejudice, bias your integrity, or influence you to be guilty of a dishonourable action. Although your frequent appearance at our regular meetings is earnestly solicited, yet it is not meant that masonry should interfere with your necessary vocations; for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance, may ridicule it. At your leisure hours, that you may improve in masonic knowledge, you are to

converse with well informed brethren, who will be always as ready to give, as you will be to receive instruction.

Finally, keep sacred and inviolable the mysteries of the order, as these are to distinguish you from the rest of the community, and mark your consequence among masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into masonry, be particularly attentive not to recommend him, unless you are convinced he will conform to our rules; that the honour, glory and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

CHARGE AT INITIATION IN THE SECOND DEGREE.

BROTHER,

Being advanced to the second degree of masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is necessary to recapitulate the duties which, as a mason, you are bound to discharge; or enlarge on the necessity of a strict adherence to them, as your own experience must have established their value.

Our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed. You are not to palliate, or aggravate, the offences of your brethren; but, in the decision of every trespass against our rules, you are to judge with candour, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education, which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. Geometry, or masonry,

originally synonimous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behaviour and regular deportment have merited the honour which we have now conferred; and in your new character it is expected that you will conform to the principles of the order, by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a fellow craft, and to these duties you are bound by the most sacred ties.

PRAYER AT RAISING.

O Lord, have compassion on the children of thy creation; administer to them comfort, that they may be enabled to support, with a firm and unshaken resolution, the trials and afflictions they are destined to endure.

May the solemnity of our ceremonies be duly impressed upon their minds, and have a lasting and happy effect upon their lives.

CHARGE AT INITIATION INTO THE THIRD DEGREE.

Brother,

Your zeal for the institution of masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favour and esteem.

You are now bound by duty, honour, and gratitude, to be faithful to your trust; to support the dignity of your character on every occasion; and to enforce, by precept and example, obedience to the tenets of the order.

In the character of a master mason, you are authorised to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity.

To preserve the reputation of the fraternity unsullied, must be your constant care; and for this purpose it is your province to recommend to your inferiors, obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behaviour, afford the best example for the conduct of others less informed. The ancient landmarks of the order, entrusted to your care, you are carefully to preserve; and never suffer them to be infringed, or countenance a deviation from the established usages and cnstoms of the fraternity.

Your virtue, honour, and reputation, are concerned in supportiug with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening represent. Thus you will render yourself deserving of the honour which we have conferred, and merit the confidence that we have reposed.

CHAPTER VIII.

GENERAL REMARKS ON THE FIRST LECTURE.

WE shall now enter on a disquisition of the different sections of the lectures appropriated to the several degrees of masonry, giving a brief summary of the whole, and annexing to every remark the particulars to which the section alludes. By these means the industrious mason will be instructed in the regular arrangement of the sections in each lecture, and be enabled with more ease to acquire a knowledge of the art.

The first lecture of masonry is divided into three sections, and each section into different clauses. Virtue is painted in the most beautiful colours, and the duties of morality are enforced. In it we are taught such useful lessons as prepare the mind for a regular advancement in the principles of knowledge and philosophy. These are imprinted on the memory by lively and sensible images, to influence our conduct in the proper discharge of the duties of social life.

THE FIRST SECTION.

The first section in this lecture is suited to all capacities, and may and ought to be known by every person who ranks as a mason. It consists of general heads, which, though short and simple, carry weight with them. They not only serve as marks of distinction, but communicate useful and interesting knowledge when they are duly investigated. They qualify us to try and examine the rights of others to our privileges, while they prove ourselves; and as they induce us to inquire more minutely into other particulars of greater importance, they serve as an introduction to subjects more amply explained in the following sections.

It is a duty incumbent on every master of a lodge, before the ceremony of initiation takes place, to inform the candidate of the purpose and design of the institution; to explain the nature of his solemn engagements; and, in a manner peculiar to masons alone, to require his cheerful acquiescence to the duties of morality and virtue, and all the sacred tenets of the order.

Towards the close of this section is explained that peculiar ensign of masonry, the *lambskin*, or *white leather apron*, which is an emblem of innocence, and the badge of a mason; more ancient than the golden fleece, or Roman *eagle; more hono*urable than the star and garter, or any

other order that could be conferred upon the candidate at the time of his initiation, or at any time thereafter, by king, prince, potentate, or any other person except he be a mason; and which every one ought to wear with equal pleasure to himself, and honour to the fraternity.

This section closes with an explanation of the *working tools* and implements of an entered apprentice.

The *twenty-four inch gauge* is an instrument made use of by operative masons, to measure and lay out their work; but we, as free and accepted masons, are taught to make use of it for the more noble and glorious purpose of dividing our *time*. It being divided into twenty-four equal parts, is emblematical of the twenty four hours of the day, which we are taught to divide into *three* equal parts, whereby we find eight hours for the service of God and a distressed worthy brother; eight hours for our usual avocations; and eight for refreshment and sleep.*

The *common gavel* is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.

THE SECOND SECTION.

This section rationally accounts for the origin of our hyeroglyphical instruction, and convinces us of the ad-

* "The most effectual expedient employed by Alfred the Great, for the encouragement of learning, was his own example, and the constant assiduity with which he employed himself in the pursuit of knowledge. He usually divided his time into three equal portions; one was employed in sleep and the refection of his body; another in the dispatch of business; and a third in study and devotion." Hume's Hist. Engl.

vantages which will ever accompany a faithful observance of our duty; it maintains, beyond the power of contradiction, the propriety of our rites, while it demonstrates to the most sceptical and hesitating mind, their excellency and utility; it illustrates, at the same time, certain particulars, of which our ignorance might lead us into error, and which, as masons, we are indispensably bound to know.

To make a daily progress in the art, is our constant duty, and expressly required by our general laws. What end can be more noble, than the pursuit of virtue? what motive more alluring, than the practice of justice? or what instruction more beneficial, than an accurate elucidation of symbolical mysteries which tend to embellish and adorn the mind? Every thing that strikes the eye, more immediately engages the attention, and imprints on the memory serious and solemn truths; hence masons, universally adopting this method of inculcating the tenets of their order by typical figures and allegorical emblems, prevent their mysteries from descending into the familiar reach of inattentive and unprepared novices, from whom they might not receive due veneration.

Our records inform us, that the usages and customs of masons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity. Unwilling to expose their mysteries to vulgar eyes, they concealed their particular tenets, and principles of polity, under hieroglyphical figures; and expressed their notions of government by signs and symbols, which they communicated to their Magi alone, who were bound by oath not to reveal them. The Pythagorean system seems to have been established on a similar plan, and many orders of a more recent date. Masonry, however, is not only *the most ancient,* but the most moral institution that ever

subsisted; every character, figure, and emblem, depicted in a lodge, has a moral tendency, and inculcates the practice of virtue.

THE BADGE OF A MASON.

Every candidate, at his initiation, is presented with a lambskin, or white leather apron.

The *lamb* has, in all ages, been deemed an emblem of *innocence;* he, therefore, who wears the lamb skin as a badge of masonry, is hereby continually reminded of that purity of life and conduct, which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the universe presides.

THE THIRD SECTION.

This section explains the nature and principles of our institution, and teaches us to discharge with propriety the duties of our respective stations. Here, too, we receive instruction relative to the form, supports, covering, furniture, ornaments, lights and jewels, of a lodge, how it should be situated, and to whom dedicated. A proper attention is also paid to our ancient and venerable patrons.

From east to west, freemasonry extends, and between the north and south, in every clime and nation, are masons to be found.

Our institution is said to be supported by *wisdom, strength,* and *beauty,* because it is necessary that there should be *wisdom* to contrive, *strength* to support, and *beauty* to adorn, all great and important undertakings. Its dimensions are unlimited, and its *covering* no less than the canopy of heaven. To this object the mason's mind is continually directed, and thither he hopes at last to arrive, by the aid of the theological ladder, which Jacob in

his vision saw ascending from earth to heaven; the three *principal rounds* of which are denominated *faith, hope* and *charity;* and which admonish us to have faith in God, hope in immortality, and charity to all mankind.

Every well governed lodge is *furnished* with the *Holy Bible,* the *Square,* and the *Compass;* the *bible* points out the path that leads to happiness, and is dedicated to *God;* the *square* teaches to regulate our conduct by the principles of morality and virtue, and is dedicated to the *master;* the *compass* teaches to limit our desires in every station, and is dedicated to the *craft.*

The Bible is dedicated to the service of God, because it is the inestimable gift of God to man; the Square to the Master, because being the proper masonic emblem of his office, it is constantly to remind him of the duty he owes to the lodge over which he is appointed to preside; and the Compass to the Craft, because, by a due attention to its use, they are taught to regulate their desires, and keep their passions within due bounds.

The *ornamental* parts of the lodge, displayed in this section, are, the *Masonic pavement,* the *indented tessel,* and the *blazing star.* The *Masonic pavement* is a representation of the ground floor of king Solomon's Temple; the *indented tessel,* that beautiful tesselated border, or skirting, which surrounded it; and the *blazing star,* in the centre, is commemorative of the star which appeared, to guide the wise men of the east to the place of our Saviour's nativity. The *Masonic pavement* is emblematic of human life, chequered with good and evil; the *beautiful border* which surrounds it, those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the *blazing star* in the *centre.*

The *moveable* and *immoveable* jewels also claim our attention in this section.

The *rough ashler* is a stone as taken from the quarry in its rude and natural state. The *perfect ashler* is a stone made ready by the hands of the workman to be adjusted by the working tools of the fellow craft. The *trestle board* is for the master workman to draw his designs upon.

By the *rough ashler*, we are reminded of our rude and imperfect state by nature; by the *perfect ashler*, that state of perfection at which we hope to arrive, by a virtuous education, our own endeavours, and the blessing of God; and by the *trestle board*, we are reminded, that as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle board, so should we, both operative and speculative, endeavour to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the universe, in the book of life, which is our spiritual trestle board.

By a recurrence to the chapter upon the dedication of lodges, it will be perceived, that, although our ancient brethren dedicated their lodges to King Solomon, yet masons professing Christianity dedicated theirs to St. John the Baptist, and St. John the Evangelist, who were eminent patrons of masonry; and since their time there is represented in every regular and well governed lodge, a certain *point within a circle*; the *point* representing an individual brother, the *circle* representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him, on any occasion. This *circle* is embordered by two perpendicular, parallel lines, representing St. John the Baptist and St. John the Evangelist; who were perfect

parallels, in Christianity, as well as masonry; and upon the vertex rests the book of Holy Scriptures, which point out the whole duty of man. In going round this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures, and whilst a mason keeps himself thus circumscribed, it is impossible that he should materially err.

This section, though the last in rank, is not the least considerable in importance. It strengthens those which precede, and enforces, in the most engaging manner, a due regard to character and behaviour in public, as well as in private life; in the lodge, as well as in the general commerce of society.

It forcibly inculcates the most instructive lessons. Brotherly love, relief, and truth, are themes on which we here expatiate.

OF BROTHERLY LOVE.

By the exercise of BROTHERLY LOVE, we are taught to regard the whole human species as one family, the high and low, the rich and poor; who, as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other. On this principle, masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

OF CHARITY.

To RELIEVE the distressed is a duty incumbent on all men, but particularly on masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their *troubled minds*, is the grand aim we have in view. On

this basis we form our friendships, and establish our connections.

Charity is the chief of every social virtue, and the distinguishing characteristic of masons. This virtue includes a supreme degree of love to the great Creator and Governor of the universe, and an unlimited affection to the beings of his creation, of all characters and of every denomination. This last duty is forcibly inculcated by the example of the Deity himself, who liberally dispenses his beneficence to unnumbered worlds.

It is not particularly our province to enter into a disquisition of every branch of this amiable virtue; we shall only briefly state the happy effects of a benevolent disposition towards mankind, and shew that charity, exerted on proper objects, is the greatest pleasure man can possibly enjoy.

The bounds of the greatest nation, or the most extensive empire, cannot circumscribe the generosity of a liberal mind. Men, in whatever situation they are placed, are still, in a great measure, the same. They are exposed to similar dangers and misfortunes. They have not wisdom to foresee, nor power to prevent, the evils incident to human nature. They hang, as it were, in a perpetual suspense between hope and fear, sickness and health, plenty and want. A mutual chain of dependence subsists throughout the animal creation. The whole human species are therefore proper objects for the exercise of charity.

Beings who partake of one common nature, ought to be actuated by the same motives and interests. Hence to soothe the unhappy, by sympathising with their misfortunes, and to restore peace and tranquillity to agitated spirits, constitute the general and great ends of the masonic institution. This humane, this generous disposition

fires the breast with manly feelings, and enlivens that spirit of compassion, which is the glory of the human frame, and which not only rival, but outshine, every other pleasure the mind is capable of enjoying.

All human passions, when directed by the superior principle of reason, promote some useful purpose; but compassion towards proper objects, is the most beneficial of all the affections, and excites the most lasting degrees of happiness; as it extends to greater numbers, and tends to alleviate the infirmities and evils which are incident to human existence.

Possessed of this amiable, this god-like disposition, masons are shocked at misery under every form and appearance. When we behold an object pining under the miseries of a distressed body or mind, the healing accents which flow from the tongue, mitigate the pain of the unhappy sufferer, and make even adversity, in its dismal state, look gay. When our pity is excited, we assuage grief, and cheerfully relieve distress. If a brother be in want, every heart is moved; when he is hungry, we feed him; when he is naked, we clothe him; when he is in trouble, we fly to his relief. Thus we confirm the propriety of the title we bear, and convince the world at large, that BROTHER among masons is something more than a name.

The most inveterate enemies of masonry must acknowledge, that no society is more remarkable for the practice of charity, or any association of men more famed for disinterested liberality. It cannot be said that masons indulge in convivial mirth, while the poor and needy pine for relief. Our charitable establishments and quarterly contributions, exclusive of private subscriptions to relieve distress, prove that we are ever ready, with cheerfulness, *in proportion to* our circumstances, to contribute to allevi-

ate the misfortunes of our fellow-citizens. Considering, however, the variety of objects, whose distress the dictates of nature as well as the ties of masonry incline us to relieve, we find it necessary sometimes to inquire into the cause of misfortune; lest a misconceived tenderness of disposition, or an impolitic generosity of heart, might prevent us from making a proper distinction in the choice of objects. Though our ears are always open to the distresses of the deserving poor, yet our charity is not to be dispensed with a profuse liberality on impostors. The parents of a numerous offspring, who through age, sickness, infirmity, or any unforseen accident in life, are reduced to want, particularly claim our attention, and seldom fail to experience the happy effects of our friendly association. To such objects, whose situation is more easy to be conceived than expressed, we are induced liberally to extend our bounty. Hence we give convincing proofs of wisdom and discernment; for though our benevolence, like our laws, be unlimited, yet our hearts glow principally with affection toward the deserving part of mankind.

From this view of the advantages which result from the practice and profession of masonry, every candid and impartial mind must acknowledge its utility and importance to the state; and surely, if the picture here drawn be just, it must be no trifling acquisition to any government, to have under its jurisdiction, a society of men, who are not only true patriots and loyal subjects, but the patrons of science and the friends of mankind.

OF TRUTH.

Truth is a divine attribute, and the foundation of every virtue. To be good and true, is the first lesson we are taught in masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct; hence,

whilst influenced by this principle, hypocrisy and deceit are unknown amongst us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity.

To this illustration succeeds an explanation of the four cardinal virtues—temperance, fortitude, prudence, and justice.

OF TEMPERANCE.

Temperance is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every mason, as he is thereby taught to avoid excess, or contracting any licentious or vicious habit, the indulgence of which might lead him to disclose some of those valuable secrets, which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good masons.

OF FORTITUDE.

Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice; and, like the former, should be deeply impressed upon the mind of every mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those secrets with which he has been so solemnly entrusted; and which was emblematically represented upon his first admission into the lodge.

OF PRUDENCE.

Prudence teaches us to regulate our lives and actions

agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudently determine on all things relative to our present, as well as our future happiness. This virtue should be the peculiar characteristic of every mason, not only for the government of his conduct while in the lodge, but also when abroad in the world; it should be particularly attended to in all strange and mixed companies, never to let fall the least sign, token or word, whereby the secrets of masonry might be unlawfully obtained.

OF JUSTICE.

Justice is that standard, or boundary of right, which enables us to render to every man his just due without distinction. This virtue is not only consistent with divine and human laws, but is the very cement and support of civil society; and as justice in a great measure constitutes the real good man, so should it be the invariable practice of every mason never to deviate from the minutest principles thereof.

The illustration of these virtues is accompanied with some general observations peculiar to masons.

Such is the arrangement of the different sections in the first lecture, which, with the forms adopted as the opening and closing of a lodge, comprehends the whole of the first degree of masonry. This plan has the advantage of regularity to recommend it, the support of precedent and authority, and the sanction and respect which flow from antiquity. The whole is a regular system of morality, conceived in a strain of interesting allegory, which must unfold its beauties to the candid and industrious inquirer.

CHAPTER IX.

REMARKS ON THE THE SECOND DEGREE.

MASONRY is a progressive science, and is divided into different classes or degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we make, we limit or extend our inquiries; and, in proportion to our capacity, we attain to a less or greater degree of perfection.

Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries, is comprehended a regular system of science. Many of its illustrations, to the confined genius, may appear unimportant; but the man of more enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplised scholar, and ingenious artist, masonry is wisely planned; and, in the investigation of its latent doctrtnes, the philosopher and mathematician may experience equal delight and satisfaction.

To exhaust the various subjects of which it treats, would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made, and the man of wisdom will not check the progrsss of his abilities, though the task he attempts may at first seem insurmountable. Perseverance and application remove each difficulty as it occurs; every step he advances, new pleasures open to his view, and instruction of the noblest kind attends his researches. In the diligent pursuit of knowledge, the intellectual faculties are employed in promoting the glory of God, and the good of man.

The first degree is well calculated to enforce the duties of morality, and imprint on the memory the noblest

principles which can adorn the human mind. It is therefore the best introduction to the second degree, which not only extends the same plan, but comprehends a more diffusive system of knowledge. Here practice and theory join, in qualifying the industrious mason to share the pleasures which an advancement in the art must necessarily afford. Listening with attention to the wise opinions of experienced craftsmen on important subjects, he gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern in the general transactions of life.

From this system proceeds a rational amusement; while the mental powers are fully employed, the judgment is properly exercised. A spirit of emulation prevails; and all are induced to vie, who shall most excel in promoting the valuable rules of the institution.

THE FIRST SECTION.

This section of the second degree accurately elucidates the mode of introduction into that particular class; and instructs the diligent craftsman how to proceed in the proper arrangement of the ceremonies used on the occasion. It qualifies him to judge of their importance, and convinces him of the necessity of strictly adhering to every established usage of the order. Here he is entrusted with particular tests, to enable him to prove his title to the privileges of this degree, while satisfactory reasons are given for their origin. Many duties, which cement in the firmest union, well-informed brethren, are illustrated in this section; and an opportunity is given to make such advances in masonry, as will always distinguish the abilities of those who have arrived at preferment.

The knowledge of this section is absolutely necessary for all craftsmen; and as it recapitulates the ceremony of

initiation, and contains many other important particulars, no officer or member of a lodge should be unacquainted with it.

The *plumb* is an instrument made use of by *operative* masons, to raise perpendiculars, the *square*, to square their work, and the *level*, to lay horizontals; but we, as free and accepted masons, are taught to make use of them for more noble and glorious purposes: the *plumb* admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the *square* of virtue, and remembering that we are travelling upon the *level* of time, to "that undiscovered country, from whose bourne no traveller returns."

THE SECOND SECTION.

This section has recourse to the origin of the institution, and views masonry under two denominations, operative and speculative. These are separately considered, and the principles on which both are founded, particularly explained. Their affinity is pointed out, by allegorical figures, and typical representations. The period stipulated for rewarding merit is fixed, and the inimitable moral to which that circumstance alludes is explained; the creation of the world is described, and many particulars recited, all of which have been carefully preserved among masons, and transmitted from one age to another, by oral tradition.

Circumstances of great importance to the fraternity are here particularized, and many traditional tenets and customs confirmed by sacred and profane records. The celestial and terrestrial globes are considered; and here the accomplished gentleman may display his talents to advantage, in the elucidation of the *Orders of Architecture*, the *Senses* of human nature, and the liberal *Arts* and *Sciences*, which are severally classed in a regular arrange-

ment. In short, this section contains a store of valuable knowledge, founded on reason and sacred record, both entertaining and instructive.

Masonry is considered under two denominations—*operative* and *speculative*.

OPERATIVE MASONRY.

By operative masonry we allude to a proper application of the usual rules of architecture, whence a structure will derive figure, strength, and beauty, and whence will result a due proportion, and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of the seasons; and while it displays the effects of human wisdom, as well in the choice, as in the arrangement, of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary and beneficient purposes.

SPECULATIVE MASONRY.

By speculative masonry, we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secresy, and practise charity. It is so far interwoven with religion, as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren dedicated as a day of rest from their labours, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.

OF THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original orders of architecture, revered by masons, are no more than three, the DORIC, IONIC, and CORINTHIAN, which were invented by the Greeks. To these the Romans have added two; the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, shew invention and particular character, and essentially differ from each other: the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.

OF THE FIVE SENSES OF HUMAN NATURE.

An analysis of the human faculties is next given in this section, in which the five external senses particularly claim attention: these are, hearing, seeing, feeling, smelling and tasting.

HEARING,

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to communicate to each other our thoughts and intentions, our purposes and desires; while thus our reason is capable of exerting its utmost power and energy.

The wise and benificent author of nature intended by the formation of this sense, that we should be social creatures, and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that, by a proper exertion of our rational powers, our happiness may *be complete.*

SEEING,

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way in the pathless ocean, traverse the globe of earth, determine its figure and dimensions, and delineate any region or quarter of it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more: by it we perceive the tempers and dispositions, the passions and affections, of our fellow creatures, when they wish most to conceal them, so that though the tongue might be taught to lie and dissemble, the countenance would display the hypocrisy to the discerning eye. In fine, the rays of light which administer to this sense, are the most astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye, and its appurtenances, evince the admirable contrivance of nature for performing all its various external and internal motions, while the variety displayed in the eyes of different animals suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's work.

FEELING,

Is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

These three senses, *hearing*, *seeing*, and *feeling*, are deemed peculiarly essential among masons.

SMELLING,

Is that sense by which we distinguish odours, the various kinds of which convey different impressions to the

mind. Animal and vegetable bodies, and indeed most other bodies, while exposed to the air, continually send forth effluvia of vast subtility, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident, that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the inside of that canal, through which the air continually passes in respiration.

TASTING,

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the alimentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs, it is plain that they were intended by nature to distinguish wholesome food from that which is nauseous. Every thing that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chymistry, pharmacy, &c.

Smelling and tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

On the mind all our knowledge must depend; what, therefore can be a more proper subject for the investigation of masons? By anatomical dissection and observation, we become acquainted with the body; but it is by the anatomy of the mind alone we discover its powers and principles.

To sum up the whole of this transcendent measure of *God's bounty* to man, we shall add, that memory, imagi-

nation, taste, reasoning, moral perception, and all the active powers of the soul present a vast and boundless field for philosophical disquisition, which far exceeds human enquiry, and are peculiar mysteries known only to nature, and to nature's God, to whom we and all are indebted for creation, preservation, and every blessing we enjoy.

OF THE SEVEN LIBERAL ARTS AND SCIENCES.

The seven liberal ARTS and SCIENCES are next illustrated in this section: it may not therefore be improper to insert here a short explanation of them.

GRAMMAR.

Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular people; and that excellency of pronunciation, which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

RHETORIC.

Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or applaud.

LOGIC.

Logic teaches us to guide our reason discretionately in the general knowledge of things, and directs our enquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning, and disposing; all of which are naturally led on

from one gradation to another, till the point in question is finally determined.

ARITHMETIC.

Arithmetic teaches the powers and properties of numbers, which is variously effected, by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given, for finding out any certain number, whose relation or affinity to another is already known or discovered.

GEOMETRY.

Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness, are considered, from a *point* to a *line*, from a line to a *superficies*, and from a superficies to a *solid*.

OF THE ADVANTAGES OF GEOMETRY.

By this science, the architect is enabled to construct his plans, and execute his designs; the general to arrange his soldiers; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world, and all things therein contained, to delineate the extent of seas, and specify the divisions of empires, kingdoms and provinces; by it, also, the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of the mathematics.

MUSIC.

Music teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones, and the intervals of sound. It enquires into the nature of concords and

discords, and enables us to find out the proportion between them by numbers.

ASTRONOMY.

Astronomy is that divine art, by which we are taught to read the wisdom, strength and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motions, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses, of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this science, we must perceive unparallelled instances of wisdom and goodness, and through the whole creation, trace the Glorious Author by his works.

OF THE MORAL ADVANTAGES OF GEOMETRY.

From this theme we proceed to illustrate the moral advantages of Geometry; a subject on which the following observations may not be unacceptable:

Geometry, the first and noblest of sciences, is the basis on which the superstructure of masonry is erected. By geometry we may curiously trace nature, through her various windings, to her most concealed recesses. By it, we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast machine. By it we discover how the planets move in their different orbits, and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse, and are all conducted by the same unerring laws of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity, on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue*, and the mysteries of masonry are safely lodged in the repository of *faithful breasts*. Tools and implements of architecture are selected by the fraternity, to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the excellent tenets of our institution.

Thus end the two sections of the second lecture, which, with the ceremony used at opening and closing the lodge, comprehend the whole of the second degree of masonry. This lecture contains a regular system of science, demonstrated on the clearest principles, and established on the firmest foundation.

CHAPTER X.

REMARKS ON THE THIRD DEGREE.

FROM this class the rulers of regular bodies of masons, in the first three degrees, are selected; as it is only from

those who are capable of giving instruction, that we can properly expect to receive it. The lecture of this degree, considered separately from the duties and ceremonies appertaining to the degree of presiding or past master, is divided into three sections.

THE FIRST SECTION.

The ceremony of initiation into the third degree is particularly specified in this branch of the lecture, and here many other useful instructions are given.

Such is the importance of this section, that we may safely declare, that the person who is unacquainted with it, is ill qualified to act as a ruler or governor of the work.

The following passage of scripture is introduced during the ceremonies.

ECCLESIASTES XII. 1—7.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened; and the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird; and all the daughters of music shall be brought low: also when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."

The *working tools* of a master mason, which are illustrated in this section, are all the implements of masonry indiscriminately, but more especially the *trowel.*

The TROWEL is an instrument made use of by operative masons, to spread the cement which unites a building into one common mass; but we, as free and accepted masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of *brotherly love* and affection; that cement which unites us into one sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work, or best agree.

THE SECOND SECTION.

This section recites the historical traditions of the order, and presents to view a finished picture, of the utmost consequence to the fraternity. It exemplifies an instance of virtue, fortitude, and integrity, seldom equalled, and never excelled, in the history of man.

THE THIRD SECTION.

This section illustrates certain hieroglyphical emblems, and inculcates many useful lessons, to extend knowledge and promote virtue.

In this branch of the lecture, many particulars relative to king Solomon's temple are considered.

The construction of this grand edifice was attended with two remarkable circumstances. From Josephus we learn, that although seven years were occupied in building it, yet during the whole term it rained not in the day time, that the workmen might not be obstructed in their labor; and from sacred history it appears, that there was neither the sound of the hammer, nor axe, nor any tool of iron, heard in the house, while it was in building.

This famous fabric was supported by fourteen hundred and fifty-three columns, and two thousand nine hundred and six pilasters; all hewn from the finest Parian marble. There were employed in its building, three grand masters; three thousand and three hundred masters, or overseers of the work; eighty thousand fellow-crafts; and seventy thousand entered apprentices, or bearers of burthens. All these were classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord nor confusion were suffered to interrupt that universal peace and tranquillity, which pervaded the world at this important period.

We cannot farther illustrate this section better, than by explaining some of the emblematic symbols represented in this degree.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and benificent author of our existence, for the manifold blessings and comforts we enjoy.

THE BEE-HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven, to the lowest reptile of the dust. It teaches us, that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man, in his infancy, more helpless and indigent than the brutal cre-

ation; he lies languishing for days, months and years, totally incapable of providing sustenance for himself, of guarding against the attack of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on each other for protection and security, as they thereby enjoy better opportunities of fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he that will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as masons.

THE BOOK OF CONSTITUTIONS, GUARDED BY THE TYLER'S SWORD,

Reminds us that we should be ever watchful and guarded, in our thoughts, words, and actions, particularly when before the enemies of masonry; ever bearing in remembrance those truly masonic virtues, *silence* and *circumspection*.

THE SWORD, POINTED TO A NAKED HEART,

Demonstrates that justice will sooner or later overtake us; and although our thoughts, words and actions, may be hidden from the eyes of man, yet that

ALL-SEEING EYE,

Whom the SUN, MOON and STARS obey, and under whose watchful care even COMETS perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK,

Are emblems of a well-grounded *hope*, and a well-spent life. They are emblematical of that divine *ark* which safely wafts us over this tempestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

THE FORTY-SECOND PROBLEM OF EUCLID.*

This was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa, and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of master mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more especially in geometry or masonry; on this subject he drew out many problems and theorems, and amongst the most distinguished, he erected this, which, in the joy of his heart, he called *Eureka*, in the Grecian language, signifying, *I have found it;* and upon the discovery of which, he is said to have sacrificed a hecatomb. It teaches masons to be general lovers of the arts and sciences.

THE HOUR-GLASS,

Is an emblem of human life; behold! how swiftly the sands run, and how rapidly our lives are drawing to a close. We cannot without astonishment behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in the short space of an hour, they are all exhausted. Thus wastes man! to-day, he puts forth the tender leaves

* [Theorem.] In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle.

Euclid, Lib. i. Prop. 47.

of hope; to-morrow, blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls, like autumn leaves, to enrich our mother earth.

THE SCYTHE,

Is an emblem of time, which cuts the brittle thread of life, and launches us into eternity.—Behold, what havoc the scythe of time makes among the human race; if by chance we should escape the numerous evils incident to childhood and youth, and with that health and vigor arrive to the years of manhood, yet withal we must soon be cut down by the all-devouring scythe of time, and be gathered into the land where our fathers are gone before us.

THE THREE STEPS,

Usually delineated upon the master's carpet, are emblematical of the three principal stages of human life, viz. youth, manhood, and age. In youth, as entered apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge: in manhood, as fellow crafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; that so in age, as master masons, we may enjoy the happy reflections consequent on a well-spent life, and die in the hope of a glorious immortality.

CHAPTER XI.

SUNDRY CEREMONIES.

CEREMONY OBSERVED AT LAYING THE FOUNDATION STONE OF PUBLIC STRUCTURES.

THIS ceremony is conducted by the grand master and his officers, assisted by the members of the grand lodge, and such officers and members of private lodges as can conveniently attend. The chief magistrate and other civil officers of the place where the building is to be erected, also generally attend on the occasion. The ceremony is thus conducted:

At the time appointed, the grand lodge is convened at some suitable place, approved by the grand master. A band of martial music is provided, and the brethren appear in the insignia of the order, and with white gloves and aprons. The lodge is opened by the grand master, and the rules for regulating the procession to and from the place where the ceremony is to be performed, are read by the grand secretary. The necessary cautions are then given from the chair, and the lodge is adjourned; after which the procession sets out in the following order:

PROCESSION AT LAYING FOUNDATION STONES.

Two Tylers, with Drawn Swords
Tyler of the Oldest Lodge, with ditto
Two Stewards of the Oldest Lodge
Entered Apprentices
Fellow Crafts
Master Masons
Stewards
Junior Deacons
Senior Deacons
Secretaries

Marshal.

Treasurers
Past Wardens
Junior Wardens
Senior Wardens
Past Masters
Royal Arch Masons
Masters
Music
Grand Tyler, with a Drawn Sword
Grand Stewards, with White Rods
A Brother, with a Golden Vessel containing Corn
Two Brethren, with Silver Vessels, one containing Wine, and the other Oil
Principal Architect, with Square, Level, and Plumb
Grand Secretary and Treasurer
Bible, Square and Compass, carried by a Master of a Lodge, supported by two Stewards
Grand Chaplain
The Five Orders
Past Grand Wardens
Past Deputy Grand Masters
Past Grand Masters
Chief Magistrate of the Place
Two Large Lights, borne by two Masters of Lodges
Grand Wardens
One Large Light, borne by a Master of a Lodge
Deputy Grand Master
Master of the Oldest Lodge, bearing the Book of Constitutions on a Velvet Cushion
Grand Deacons, with Black Rods, on a Line seven Feet apart
GRAND MASTER
Grand Sword Bearer, with a Drawn Sword
Two Stewards, with White Rods

The triumphal arch is usually erected at the place where the ceremony is to be performed. The procession passes through the arch, and the brethren repairing to their stands, the grand master and his officers take their places

on a temporary platform, covered with carpet. An ode on masonry is sung. The grand master commands silence, and the necessary preparations are made for laying the stone, on which is engraved the year of masonry, the name and titles of the grand master, &c.

The stone is raised up, by means of an engine erected for that purpose, and the grand chaplain or orator repeats a short prayer. The grand treasurer then, by the grand master's command, places under the stone various sorts of coin and medals of the present age. Solemn music is introduced, and the stone let down into its place. The principal architect then presents the working tools to the grand master, who applies the *plumb*, *square* and *level* to the stone, in their proper positions, and pronounces it to be "WELL FORMED, TRUE, AND TRUSTY."

The golden and silver vessels are next brought to the table, and delivered; the former to the deputy grand master, and the latter to the grand wardens, who successively present them to the grand master: and he, according to ancient ceremony, pours the corn, the wine, and the oil which they contain, on the stone, saying

"May the all-bounteous author of nature bless the inhabitants of this place with all the necessaries, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident, and long preserve this structure from decay. And grant to us all, in needed supply, the CORN of *nourishment*, the WINE of *refreshment*, and the OIL of *joy*!"

"Amen! So mote it be! Amen!"

He then strikes the stone thrice with the mallet, and the *public* honors of masonry are given.

The grand master then delivers over to the architect the various implements of architecture, entrusting him

with the superintendance and direction of the work; after which, he re-ascends the platform, and an oration suitable to the occasion is delivered. A voluntary collection is made for the workmen, and the sum collected is placed upon the stone by the grand treasurer. A song in honor of masonry concludes the ceremony, after which the procession returns to the place whence it set out, and the lodge is closed.

CEREMONY OBSERVED AT THE DEDICATION OF MASONS' HALLS.

On the day appointed for the celebration of the ceremony of dedication, the grand master and his officers, accompanied by the members of the grand lodge, meet in a convenient room near to the place where the ceremony is to be performed, and the grand lodge is opened in ample form in the first three degrees of masonry.

The master of the lodge to which the hall to be dedicated belongs, being present, rises, and addresses the grand master, as follows:

"MOST WORSHIPFUL,

"The brethren of ——— Lodge, being animated with a desire of promoting the honor and interest of the craft, have, at great pains and expense, erected a masonic hall, for their convenience and accommodation. They are now desirous that the same should be examined by the most worshipful grand lodge; and if it should meet their approbation, that it should be solemnly dedicated to masonic purposes, agreeably to ancient form."

The grand master then directs the grand secretary to read the order of procession, which is delivered over to the grand marshal; and a general charge respecting propriety of behaviour, is given by the deputy grand master.

A grand procession is then formed in the order laid down in pages 107–8. The whole moves forward to the

hall which is to be dedicated, and upon the arrival of the front of the procession at the door, they halt, open to the right and left, and face inward; whilst the grand master, and others in succession, pass through and enter. The music continues while the procession marches three times round the hall.

The lodge is then placed in the centre; and the grand master having taken the chair, under a canopy of state, the grand officers, and the masters and wardens of the lodges, repair to the places previously prepared for their reception: the three lights, and the gold and silver pitchers, with the corn, wine and oil, are placed around the lodge, at the head of which stands the pedestal, with the bible open, and the square and compass laid thereon, with the constitution roll, on a crimson velvet cushion. Matters being thus disposed, an anthem is sung, and an exordium on masonry given; after which the architect addresses the grand master, as follows:

"Most Worshipful,

"Having been entrusted with the superintendance and management of the workmen employed in the construction of this edifice; and having, according to the best of my ability, accomplished the task assigned me, I now return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care, when the foundation of this fabric was laid; humbly hoping, that the exertions which have been made on this occasion, will be crowned with your approbation, and that of the most worshipful grand lodge."

To which the grand master makes the following reply:

"Brother Architect,

"The skill and fidelity displayed in the execution of the trust reposed in you at the commencement of this undertaking, have secured the entire approbation of the grand lodge; and they sincerely pray, that this edifice

may continue a lasting monument of the taste, spirit and liberality of its founders."

An ode in honor of masonry is sung, accompanied with instrumental music.

The deputy grand master then rises, and says:

"MOST WORSHIPFUL,

"The hall in which we are now assembled, and the plan upon which it has been constructed, having met with your approbation, it is the desire of the fraternity that it should be now dedicated, according to ancient form and usage."

Whereupon the grand master requests all to retire but such as are master masons. A procession is then formed, in the following order, viz.

Grand Sword Bearer
A Past Master, with a Light
A Past Master, with Bible, Square, and Compass, on a Velvet Cushion
Two Past Masters, each with a Light
Grand Secretary and Treasurer, with Emblems
Grand Junior Warden, with Pitcher of Corn
Grand Senior Warden, with Pitcher of Wine
Deputy Grand Master, with Pitcher of Oil
Grand Master
Two Stewards, with Rods

All the other brethren keep their places, and assist in performing an ode, which continues during the procession, excepting only at the intervals of dedication. The lodge is uncovered, and the first procession being made round it, the junior grand warden presents the pitcher of corn to the grand master, who pours it out upon the lodge, at the same time pronouncing, "In the name of the great JEHOVAH, to whom be all honor and glory, I do solemnly dedicate this hall to MASONRY." *The grand honors are given.*

The second procession is then made round the lodge, and the grand senior warden presents the pitcher of wine to the grand master, who sprinkles it upon the lodge, at the same time saying, "In the name of holy Saint John, I do solemnly dedicate this hall to VIRTUE." *The grand honors are trice repeated.*

The third procession is then made round the lodge, and the deputy grand master presents the pitcher of oil to the grand master, who sprinkles it upon the lodge, saying, "In the name of the whole fraternity, I do solemnly dedicate this hall to UNIVERSAL BENEVOLENCE." *The grand honors are thrice repeated.*

A solemn invocation is made to Heaven, by the grand chaplain, and an anthem sung; after which the lodge is covered, and the grand master retires to his chair. An oration is then delivered, and the ceremonies conclude with music. The grand lodge is then closed in ample form, in the several degrees.

THE CEREMONY OBSERVED AT FUNERALS, ACCORDING TO ANCIENT CUSTOM: WITH THE SERVICE USED ON THE OCCASION.

No mason can be interred with the formalities of the order, unless it be by his own special request, or of his friends, communicated to the master of the lodge of which he died a member, foreigners and sojourners excepted; nor unless he has been advanced to the third degree of masonry; and from this restriction there can be no exception.

The master of a lodge, having received notice of a master mason's death, and of his request to be interred with the ceremonies of the order, fixes the day and hour for the funeral, and issues his command to summon the lodge. He may invite as many lodges as he thinks pro-

per, and the members of those lodges may accompany their officers in form; but the whole ceremony must be under the direction of the master of the lodge to which the deceased belonged, and he and his officers must be duly honored, and cheerfully obeyed, on the occasion.* But in case the deceased was not a member of either of the attending lodges, the procession and ceremony must be under the direction of the master of the oldest lodge.

All the brethren who walk in procession, should observe, as much as possible, an uniformity in their dress. Decent mourning, with gloves and aprons, is most suitable.

THE FUNERAL SERVICE.

The brethren being assembled at the lodge room, (or some other convenient place,) the presiding master opens the lodge, in the third degree, with the usual forms; and having stated the purpose of the meeting, the service begins.

Master. "What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave!"

Response. "Man walketh in a vain shadow; he heapeth up riches, and cannot tell who shall gather them."

Master. "When he dieth, he shall carry nothing away; his glory shall not descend after him."

Response. "Naked he came into the world, and naked he must return."

Master. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!"

The grand honors are then given, and certain forms used, which cannot be here explained.

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*Except when the grand or deputy grand master is present and exercises his authority.

The master then, taking the SACRED ROLL in his hand, says,

"Let us die the death of the righteous, and let our last end be like his!"

The brethren answer,

"God is our God forever and ever; he will be our guide even unto death!"

The master then records the name and age of the deceased upon the roll, and says,

"Almighty Father! into thy hands we commend the soul of our loving brother!"

The brethren answer three times, (giving the grand honors each time,)

"The will of God is accomplished! so be it."

The master then deposites the roll in the archives, and repeats the following prayer:

"Most glorious God! author of all good, and giver of all mercy! pour down thy blessings upon us, and strengthen our solemn engagements with the ties of sincere affection! May the present instance of mortality remind us of our approaching fate, and draw our attention toward thee, the only refuge in time of need! that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, to enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen."

A procession is then formed, which moves to the house of the deceased, and from thence to the place of interment. The different lodges rank according to seniority, excepting that the lodge, of which the deceased was a member,

walks nearest the corpse. Each lodge forms one division, and the following order is observed:

ORDER OF PROCESSION AT A FUNERAL.

Tyler, with a Drawn Sword
Stewards, with White Rods
Musicians, (if they are Masons, otherwise they follow the Tyler)
Master Masons
Senior and Junior Deacons
Secretary and Treasurer
Senior and Junior Wardens
Past Masters
The Holy Writings, on a Cushion covered with Black Cloth, carried by the Oldest Member of the Lodge
The Master
Clergy

THE BODY,

With the Insignia placed thereon,

and two Swords crossed.

Pall Bearers. Pall Bearers.

The brethren are not to desert their ranks, or change places, but keep in their different departments. When the procession arrives at the church-yard, the members of the lodge form a circle round the grave, and the clergyman and officers of the acting lodge taking their station at the head of the grave, and the mourners at the foot, the service is resumed, and the following exhortation given:

"Here we view a striking instance of the uncertainty of life, and the vanity of all human pursuits. The last offices paid to the dead are only useful as lectures to the living: from them we are to derive instruction, and con-

sider every solemnity of this kind as a summons to prepare for our approaching dissolution.

"Notwithstanding the various mementos of mortality with which we daily meet, notwithstanding death has established his empire over all the works of nature, yet through some unaccountable infatuation, we forget that we are born to die. We go on from one design to another, add hope to hope, and lay out plans for the employment of many years, till we are suddenly alarmed with the approach of death, when we least expect him, and at an hour which we probably conclude to be the meridian of our existence.

"What are all the externals of majesty, the pride of wealth, or charms of beauty, when nature has paid her just debt? Fix your eyes on the last scene, and view life stript of her ornaments, and exposed in her natural meanness; you will then be convinced of the futility of those empty delusions. In the grave, all fallacies are detected, all ranks are levelled, and all distinctions are done away.

"While we drop the sympathetic tear over the grave of our deceased friend, let charity incline us to throw a veil over his foibles, whatever they may have been, and not withhold from his memory the praise that his virtues may have claimed. Suffer the apologies of human nature to plead in his behalf. Perfection on earth has never been attained; the wisest, as well as the best of men, have erred.

"Let the present example excite our most serious thoughts, and strengthen our resolutions of amendment. As life is uncertain, and all earthly pursuits are vain, let us no longer postpone the important concern of preparing for eternity; but embrace the happy moment, while time and opportunity offer, to provide against the great change,

when all the pleasures of this world shall cease to delight, and the reflections of a virtuous life yield the only comfort and consolation. Thus our expectations will not be frustrated, nor we hurried unprepared into the presence of an all-wise and powerful Judge, to whom the secrets of all hearts are known.

"Let us, while in this state of existence, support with propriety the character of our profession, advert to the nature of our solemn ties, and pursue with assiduity the sacred tenets of our order: Then, with becoming reverence, let us supplicate the divine grace, to ensure the favor of that eternal Being, whose goodness and power know no bound; that when the awful moment arrives, be it soon or late, we may be enabled to prosecute our journey, without dread or apprehension, to that far distant country whence no traveller returns.

The following invocations are then made by the master:

Master. "May we be true and faithful; and may we live and die in love!"

Answer. "So mote it be."

Master. "May we profess what is good, and always act agreeably to our profession!"

Answer. "So mote it be."

Master. "May the Lord bless us and prosper us; and may all our good intentions be crowned with success!"

Answer. "So mote it be."

Master. "Glory be to God on high! on earth peace! good will towards men!"

Answer. "So mote it be, now, from henceforth, and for evermore."

The brethren then move in procession round the place of interment, and severally drop a sprig of evergreen into the grave, accompanied with the usual honors.

The master then concludes the ceremony at the grave, in the following words:

"From time immemorial it has been a custom among the fraternity of free and accepted masons, at the request of a brother, to accompany his corpse to the place of interment, and there to deposite his remains, with the usual formalities.

"In conformity to this usage, and at the special request of our deceased brother, whose memory we revere, and whose loss we now deplore, we have assembled in the character of masons, to resign his body to the earth whence it came, and to offer up to his memory, before the world, the last tribute of our affection; thereby demonstrating the sincerity of our past esteem, and our steady attachment to the principles of the order.

"The great Creator having been pleased, out of his mercy, to remove our brother from the cares and troubles of a transitory existence, to a state of eternal duration, and thereby to weaken the chain by which we are united, man to man; may we, who survive him, anticipate our approaching fate, and be more strongly cemented in the ties of union and friendship; that, during the short space allotted to our present existence, we may wisely and usefully employ our time; and in the reciprocal intercourse of kind and friendly acts, mutually promote the welfare and happiness of each other.

"Unto the grave we resign the body of our deceased friend, there to remain until the general resurrection; in favorable expectation that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of his infinite goodness, at the grand tribunal of unbiassed justice, extend his mercy towards him, and all of

us, and crown our hope with everlasting bliss in the expanded realms of a boundless eternity! This we beg, for the honor of his name; to whom be glory, now and forever. Amen."

Thus the service ends, and the procession returns in form to the place whence it set out, where the necessary duties are complied with, and the business of masonry is renewed. The insignia and ornaments of the deceased, if an officer of a lodge, are returned to the master, with the usual ceremonies, after which the charges for regulating the conduct of the brethren are rehearsed, and the lodge is closed.

NOTES.

Where entered apprentices and fellow crafts wish to join in the procession, the lodge should be first adjourned to meet again at such an hour as they may appoint—after which adjournment they may join.

The grand honors ought, in all cases, to be given in presence of the corpse: but where, from inevitable necessity, that is prevented, they may be given in the lodge room.

CHAPTER XII.

REMARKS ON THE FOURTH, OR MARK MASTER MASON'S DEGREE.

THIS degree of masonry was not less useful in its original institution, nor are its effects less beneficial to mankind, than those which precede it.

By the influence of this degree, each operative mason, at the erection of the temple of Solomon, was known and distinguished by the Senior Grand Warden.

By its effects, the disorder and confusion that might otherwise have attended so immense an undertaking was completely prevented; and not only the craftsmen themselves, who were eighty thousand in number, but every

part of their workmanship, was discriminated with the greatest nicety, and the utmost facility. If defects were found, by the help of this degree the overseers were enabled without difficulty to ascertain who was the faulty workman: so that all deficiencies might be remedied, without injuring the credit, or diminishing the reward, of the industrious and faithful of the craft.

CHARGE TO BE READ AT OPENING THE LODGE.

"Wherefore, brethren, lay aside all malice, and guile, and hypocrisies, and envies, and all evil speakings.

"If so be, ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

"Wherefore, also, it is contained in the scriptures, Behold, I lay in Zion, for a foundation, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste to pass it over. Unto you, therefore, which believe, it is an honor; and even to them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.

"Brethren, this is the will of God, that with well-doing ye put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men, love the brotherhood, fear God."

REMARKS ON THE FOURTH LECTURE.

THE FIRST SECTION.

The first section explains the manner of convocating and opening a mark master's lodge. It teaches the sta-

tions and duties of the respective officers, and recapitulates the mystic ceremony of introducing a candidate.

In this section is exemplified the regularity and good order that was preserved by the craftsmen on Mount Libanus, and in the plains and quarries of Zeredathah, and ends with a beautiful display of the manner in which one of the principal events originated, which characterizes this degree.

THE SECOND SECTION.

In the second section the mark master is particularly instructed in the origin and history of this degree, and the indispensable obligations he is under to stretch forth his assisting hand to the relief of an indigent and worthy brother, to a certain and specified extent.

The progress made in architecture, particularly in the reign of Solomon, is remarked; the number of artists employed in building the temple of Jerusalem, and the privileges they enjoyed, are specified; the mode of rewarding merit, and of punishing the guilty, are pointed out; and the marks of distinction, which were conferred on our ancient brethren, as the rewards of excellence, are named.

In the course of the lecture, the following texts of scripture are introduced and explained, viz.

Rev. of St. John, ii. 17.—To him that overcometh will I give to eat of the hidden manna, and will give him a *white stone*, and in the stone a *new name* written, which no man knoweth saving him that receiveth it.

2 *Chron.* ii. 16.—And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem.

Psalm cxviii. 22.—The stone which the builders refused, is become the head stone of the corner.

Matt. xxi. 42.—Did ye never read in the scriptures, The stone which the builders rejected, is become the head of the corner?

Mark xii. 10.—And have ye not read this scripture, The stone which the builders rejected, is become the head of the corner?

Luke xx. 17.—What is this, then, that is written, The stone which the builders rejected, is become the head of the corner?

Acts iv. 11.—This is the stone which was set at nought of you, builders, which is become the head of the corner.

Rev. iii. 13.—He that hath *an ear* to hear, let him hear.

Ezekiel xliv. 1—3 and 5.—Then he brought me back the way of the gate of the outward sanctuary, which looketh toward the east, and it was shut. Then said the Lord unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince he shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and shall go out by the way of the same. And the Lord said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears, all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

The *working tools* of a mark-master are the *chisel* and *mallet.*

The *chisel* morally demonstrates the advantages of disciplin', and education. The mind, like the diamond in its o' 'inal state, is rude and unpolished; but, as the effect of the ... ·l on the external coat soon presents to view

the latent beauties of the diamond, so education discovers the latent virtues of the mind, and draws them forth to range the large field of matter and space, to display the summit of human knowledge, our duty to God and to man.

The *mallet* morally teaches to correct irregularities, and to reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the mallet is to the workman, enlightened reason is to the passions; it curbs ambition, it depresses envy, it moderates anger, and it encourages good dispositions; whence arises, among good masons, that comely order—

"Which nothing earthly gives, or can destroy—
"The soul's calm sun-shine, and the heart-felt joy."

CHARGE TO BE DELIVERED WHEN A CANDIDATE IS ADVANCED TO THE FOURTH DEGREE.

"BROTHER,

"I congratulate you on having been thought worthy of being promoted to this honorable degree of masonry. Permit me to impress it on your mind, that your assiduity should ever be commensurate with your duties, which become more and more extensive as you advance in masonry.

"The situation to which you are now promoted will draw upon you not only the scrutinizing eyes of the world at large, but those also of your brethren, on whom this degree of masonry has not been conferred: all will be justified in expecting your conduct and behaviour to be such as may with safety be imitated.

"In the honorable character of mark master mason, it is more particularly your duty to endeavor to let your conduct in the world, as well as in the lodge and among your brethren, be such as may stand the test of the Grand Overseer's square, that you may not, like the unfinished and

imperfect work of the negligent and unfaithful of former times, be rejected and thrown aside, as unfit for that spiritual building, that house not made with hands, eternal in the heavens.

"While such is your conduct, should misfortunes assail you, should friends forsake you, should envy traduce your good name, and malice persecute you; yet may you have confidence, that among mark master masons you will find friends who will administer relief to your distresses, and comfort your afflictions; ever bearing in mind, as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects, that *the stone which the builders rejected* (possessing merits to them unknown) *became the chief stone of the corner.*"

PREVIOUS TO CLOSING THE LODGE, THE FOLLOWING PARABLE IS RECITED.

MATTHEW XX. 1—16.

"For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour, he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the

first came, they supposed that they should have received more, and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burthen and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last: for many be called, but few chosen."

The ceremony of closing a lodge in this degree, when properly conducted, is peculiarly interesting. It assists in strengthening the social affections; it teaches us the duty we owe to our brethren in particular, and the whole family of mankind in general, by ascribing praise to the meritorious, and dispensing rewards to the diligent and industrious.

THE FOLLOWING SONG IS SUNG DURING THE CLOSING CEREMONY.

I.

MARK MASTERS, all appear
Before the Chief O'erseer;
In concert move:
Let him your work inspect,
For the Chief Architect,
If there is no defect,
He will approve.

II.

Those who have pass'd the Square,
For your rewards prepare;
Join heart and hand:
Each with his mark in view,
March with the just and true;
Wages to you are due,
At your command.

III.

Hiram, the widow's son,
Sent unto Solomon
  Our great Key-Stone;
On it appears the name
Which raises high the fame
Of all to whom the same
  Is truly known.

IV.

Now to the Westward move,
Where full of strength and love;
  Hiram doth stand;
But if impostors are
Mix'd with the worthy there,
Caution them to beware
  Of the right hand.

V.

Now to the praise of those
Who triumph o'er the foes
  Of masons' art;
To the praiseworthy three,
Who founded this degree:
May all their virtues be
  Deep in our hearts.

CHAPTER XIII.

REMARKS ON THE SIXTH OR MOST EXCELLENT MASTER'S DEGREE.

NONE but the meritorious and praiseworthy; none but those who through diligence and industry have progressed far towards perfection; none but those who have been seated in the *Oriental Chair*, by the suffrages of their brethren, can be admitted to this degree of masonry.

In its original establishment, when the temple of Jerusalem was finished, and the fraternity celebrated the capestone with great joy, it is demonstrable that none but those who had proved themselves to be complete masters of their profession were admitted to this honor; and indeed

the duties incumbent on every mason who is accepted and acknowledged as a most excellent master, are such as render it indispensable that he should have a perfect knowledge of all the preceding degrees.

One of the following passages of scripture are rehearsed at opening, accompanied by solemn ceremonies:

PSALM XXIV.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord, strong and mighty, the Lord, mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory? The Lord of Hosts, he is the King of Glory. Selah."

PSALM CXXII.

"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David.

"Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."

The following passages of scripture are also introduced, accompanied with solemn ceremonies:

2 CHRON. VI.

"Then said Solomon, the Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever.

"And the king turned his face, and blessed the whole congregation of Israel, (and all the congregation of Israel stood:) And he said, Blessed be the Lord God of Israel, who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel.

"Now, it was in the heart of David, my father, to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: notwithstanding, thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name. The Lord, therefore, hath performed his word that he hath spoken; for I am risen up in the room of David my father, and am set on the throne of Israel, as the Lord

promised, and have built the house for the name of the Lord God of Israel: and in it have I put the ark, wherein is the covenant of the Lord, that he hath made with the children of Israel.

"And he stood before the altar of the Lord, in the presence of all the congregation of Israel, and spread forth his hands, (for Solomon had made a brazen scaffold of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court; and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,) and said,

"O Lord God of Israel, there is no God like thee in the heaven nor in the earth; which keepest covenant and shewest mercy unto thy servants that walk before thee with all their hearts: thou which hast kept with thy servant David my father, that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified which thou hast spoken unto thy servant David. (But will God in very deed dwell with men on the earth! Behold, heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have builded?) Have respect, therefore, to the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may open upon this house day and night,

upon the place whereof thou hast said that thou wouldest put thy name there; to hearken unto the prayer which thy servant prayeth toward this place.

"Hearken, therefore, unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling-place, even from heaven; and, when thou hearest, forgive."]

["If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house: Then hear thou from heaven, and do and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

"And if thy people Israel be put to the worse before the enemy, because they have sinned against thee, and shall return and confess thy name, and pray and make supplication before thee in this house: Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them againunto the land which thou gavest to them and to their fathers.

"When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin when thou dost afflict them: Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance.

"If there be dearth in the land, if there be pestilence, if there be blasting or mildew, locusts or caterpillars; if their enemies besiege them in the cities of their land:

whatsoever sore or whatsoever sickness there be: Then what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house; Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways whose heart thou knowest; (for thou only knowest the hearts of the children of men:) that they may fear thee, to walk in thy ways so long as they live in the land which thou gavest unto our fathers.

"Moreover, concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house: Then hear thou from the heavens, even from thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel; and may know that this house, which I have built, is called by thy name.

"If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name: Then hear thou from the heavens their prayer and their supplication, and maintain their cause.

"If they sin against thee, (for there is no man which sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near: yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have

dealt wickedly; if they return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: Then hear thou from the heavens, even from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee.

"Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place.

"Now, therefore, arise, O Lord God, into thy resting-place, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.

"O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant."]

2 CHRON. VII. 1—4.

["Now, when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offering and the sacrifices; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house.

"And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the Lord, saying, For he is good; for his mercy endureth forever."]

CHARGE TO BE DELIVERED TO A BROTHER WHO IS ACCEPTED AND ACKNOWLEDGED AS A MOST EXCELLENT MASTER.

"BROTHER,

"Your admittance to this degree of masonry, is a proof of the good opinion the brethren of this lodge entertain of your masonic abilities. Let this consideration induce you to be careful of forfeiting, by misconduct and inattention to our rules, that esteem which has raised you to the rank you now possess.

"It is one of your great duties, as a most excellent master, to dispense light and truth to the uninformed mason; and I need not remind you of the impossibility of complying with this obligation without possessing an accurate acquaintance with the lectures of each degree.

"If you are not already completely conversant in all the degrees heretofore conferred on you, remember, that an indulgence, prompted by a belief that you will apply yourself with double diligence to make yourself so, has induced the brethren to accept you.

"Let it therefore be your unremitting study, to acquire such knowledge and information as may enable you to discharge the important duty of most excellent master, with honor to yourself, and satisfaction and advantage to the fraternity."

CHAPTER XIV.

OBSERVATIONS ON THE SEVENTH, OR DEGREE OF ROYAL ARCH MASON.

THIS degree is indescribably more august, sublime, and important, than all which precede it; and is the summit and perfection of ancient masonry. It impresses on our minds a belief of the being and existence of a Supreme

Deity, without beginning of days, or end of years; and reminds us of the reverence due to his holy name.

This degree brings to light many essentials of the craft, which were for the space of four hundred and seventy years buried in darkness; and without a knowledge of which, the masonic character cannot be complete.

The following passage of scripture is read at opening:

2 THESSALONIANS. III. 6—17.

"Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us. For yourselves know how ye ought to follow us, for we behaved ourselves not disorderly among you. Neither did we eat any man's bread for nought, but wrought with labor and travail day and night, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an example unto you to follow us. For even when we were with you, this we commanded you, that if any would not work, neither should he eat: For we hear there are some who walk among you disorderly, working not at all, but are busy-bodies. Now, them that are such, we command and exhort, that with quietness they work, and eat their own bread. But ye, brethren, be ye not weary in well doing. And if any man obey not our word, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace always. The salutation of Paul, with mine own hand, which is the token: so I write."

OBSERVATIONS ON THE SEVENTH LECTURE.

The lecture of this degree is divided into two sections, and should be well understood by every royal arch mason; upon an accurate acquaintance with it, will depend his usefulness at our assemblies; and without it, he will

be unqualified to perform the duties of the various stations in which his services may be required by the chapter.

THE FIRST SECTION.

The first section opens to our view a large field for contemplation and study. It furnishes us with many interesting particulars relative to the state of the fraternity, during and since the reign of king Solomon; and illustrates the causes and consequences of some very important events which occurred during his reign.

This section explains the mode of government in this class of masons; it designates the appellation, number, and situation, of the several officers; and points out the purposes and duties of their respective stations.

THE SECOND SECTION.

This section contains much valuable historical information, and proves, beyond the power of contradiction, and in the most striking colors, that prosperity and happiness are ever the ultimate consequences of virtue and justice, while disgrace and ruin invariably follow the practices of vice and immorality.

A proper arrangement of the following charges, &c. is essentially necessary to be observed in every chapter; and their application should be familiar to every royal arch mason.

Isaiah xlii. 16.—"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make the darkness light before them, and crooked things straight: These things will I do unto them, and will not forsake them."

PRAYER REHEARSED DURING THE CEREMONY OF EXALTATION TO THE DEGREE OF ROYAL ARCH MASON.

"Supreme Architect of Universal Nature, who, by *thine* almighty word, didst speak into being the stupen-

dous Arch of Heaven, for the instruction and pleasure of thy rational creatures, didst adorn us with greater and lesser lights; thereby magnifying thy power, and endearing thy goodness unto the sons of men: we humbly adore and worship thine unspeakable perfection. We bless thee that when man had fallen from his innocence and his happiness, thou didst still leave unto him the powers of reasoning, and capacity of improvement and of pleasure. We thank thee that amidst the pains and calamities of our present state, so many means of refreshment and satisfaction are reserved unto us, while travelling the *rugged path of life*. Especially would we at this time render thee our thanksgiving and praise for the institution, as members of which we are at this time assembled, and for all the pleasures we have derived from it. We thank thee that the few here assembled before thee, have been favored with new inducements, and laid under new and stronger obligations, to virtue and holiness. May these obligations, Oh blessed Father, have their full effect upon us. Teach us, we pray thee, the true reverence of thy great, mighty, and terrible name. Inspire us with a firm and unshaken resolution in our virtuous pursuits. Give us grace diligently to search thy word in the Book of Nature, wherein the duties of our high vocation are inculcated with divine authority. May the solemnity of the ceremonies of our institution be duly impressed on our minds, and have a lasting and happy effect upon our lives. Oh thou who didst aforetime appear unto thy servant Moses *in a flame of fire out of the midst of a bush*, enkindle, we beseech thee, in each of our hearts, a flame of devotion to thee, of love to each other, and of charity to all mankind. May all thy *miracles and mighty works*

fill us with the dread, and thy goodness impress us with the love, of thy holy name. *May holiness to the Lord* be engraven on all our thoughts, words and actions. May the incense of piety ascend continually unto thee from the *altar* of our hearts, and burn, day and night, as a sacrifice of a sweet smelling savour, well pleasing unto thee. And since sin has destroyed within us the *first temple* of purity and innocence, may thy heavenly grace guide and assist us in rebuilding a *second temple* of reformation, and may the glory of this latter house be greater than the glory of the former. Amen."

Exodus iii. 1—6. "Now Moses kept the flock of Jethro, his father-in law, the priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burned. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God."

2 *Chron.* xxxvi. 11—20. "Zedekiah was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of

the Lord. And he also rebelled against king Nebuchadnezzar, and stiffened his neck, and hardened his heart from turning unto the Lord God of Israel.

"Moreover all the chief of the priests and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers; because he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their sanctuary, and had no compassion upon young men, or maiden, old men, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon: where they were servants to him and his sons, until the reign of the kingdom of Persia."

Ezra i. 1—3. "Now in the first year of Cyrus, king of Persia, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus, king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem, which is in Judah.

Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, which is in Jerusalem."

Exodus iii. 13, 14. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

"And God said unto Moses, I AM THAT I AM: And thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Psalm cxli. "Lord, I cry unto thee: make haste unto me: give ear unto my voice. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity. Let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oil. Mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute. Keep me from the snares which they have laid for me, and the gins of the workers of iniquity. Let the wicked fall into their own nets, whilst that I withal escape."

Psalm cxlii. "I cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication. I poured out my complaint before him: I shewed before him my trouble. When my spirit was overwhelmed within me, then thou knewest my path: in the way wherein I walked have they privily laid a snare for me. I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me: no man

cared for my soul. I cried unto thee, O Lord: I said, Thou art my refuge, and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of darkness, that I may praise thy name."

Psalm cxliii. "Hear my prayer, O Lord; give ear to my supplications: in thy faithfulness answer me, and in thy righteousness. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath smitten my life down to the ground: he hath made me to dwell in darkness. Therefore is my spirit overwhelmed within me: my heart within me is desolate. Hear me speedily, O Lord; my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy loving kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Teach me to do thy will; for thou art my God: bring my soul out of trouble, and of thy mercy cut off mine enemies, for I am thy servant."

Exodus iv. 1—10. "And Moses answered and said, But behold, they will not believe me, nor hearken unto thy voice: for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand. That they may believe that the Lord God of your fathers, the God of Abraham, the

God of Isaac, and the God of Jacob, hath appeared unto thee."

"And the Lord said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again: and he put his hand into his bosom again, and plucked it out of his bosom and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

"And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land: and the water which thou takest out of the river, shall become blood upon the dry land."

Haggai ii. 1—9, 23. "In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, and be strong, O Joshua, son of Josedech the high priest, and be strong all ye people of the land, and work: for I am with you, according to the word which I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not. For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all na-

tions, and the desire of all nations shall come, and I will fill this house with glory. The silver is mine, and the gold is mine. The glory of this latter house shall be greater than of the former, and in this place will I give peace."

"In that day will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee."

Zechariah iv. 6—10. "This is the word of the Lord unto Zerubbabel, saying, not by might or power, but by my spirit. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the head stone thereof with shouting, crying, Grace, grace, unto it. Moreover the word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hands of Zerubbabel with those seven."

John i. 1—5. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not."

Deuter. xxxi. 24—26. "And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the

side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

Exodus xxv. 21. "And thou shalt put the mercy seat above, upon the ark; and in the ark thou shalt put the testimony that I shall give thee."

Exodus xvi. 32—34. "And Moses said, This is the thing which the Lord commandeth, Fill an omer of the manna, to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony to be kept."

Numbers xvii. 10. "And the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token."

Hebrews ix. 2—5. "For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called The Sanctuary. And after the vails, the tabernacle, which is called The Holiest of all; which had the golden censer, and the ark of the covenant overlaid roundabout with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory, shadowing the mercy-seat; of which we cannot now speak particularly."

Amos ix. 11. "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old."

Exodus vi. 2, 3. "And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God

Almighty, but by my name JEHOVAH was I not known to them."

The following particulars, relative to king Solomon's Temple, may with propriety be here introduced, and cannot be uninteresting to a royal arch mason.

This famous fabric was situated on Mount Moriah, near the place where Abraham was about to offer up his son Isaac, and where David met and appeased the destroying angel. It was begun in the fourth year of the reign of Solomon; the third after the death of David; four hundred and eighty years after the passage of the Red Sea, and on the second day of the month Zif, being the second month of the sacred year, which answers to the 21st of our April, in the year of the world 2992, and was carried on with such prodigious speed, that it was finished, in all its parts, in little more than seven years.

By the masonic art, and the wise regulations of Solomon, every part of the building, whether of stone, brick, timber or metal, was wrought and prepared before they were brought to Jerusalem; so that the only tools made use of in erecting the fabric, were wooden instruments prepared for that purpose. The noise of the axe, the hammer, and every other tool of metal, was confined to the forests of Lebanon, where the timber was procured, and to Mount Libanus, and the plains and quarries of Zeredathah, where the stones were raised, squared, marked and numbered; that nothing might be heard among the masons at Jerusalem, but harmony and peace.

In the year of the world 3029, king Solomon died, and was succeeded by his son Rehoboam, who, immediately after the death of his father, went down to Shechem, where the chiefs of the people were met together to proclaim him king.

When Jeroboam, the son of Nebat, who was in Egypt, whither he had fled from the presence of Solomon, and whose ambition had long aspired to the throne, heard of the death of the king, he hastened to return from Egypt, to put himself at the head of the discontented tribes, and lead them on to rebellion. He accordingly assembled them together, and came to king Rehoboam, and spake to him after this manner:

"Thy father made our yoke grievous; now, therefore, ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. And he said unto them, Come again unto me after three days. And the people departed. And king Rehoboam took counsel with the old men that had stood before Solomon his father while he yet lived, saying, What counsel give ye me, to return answer to this people? And they spake unto him, saying, If thou be kind to this people, and please them, and speak good words to them, they will be thy servants forever. But he forsook the counsel which the old men gave him, and took counsel with the young men that were brought up with him, that stood before him. And he said unto them, What advice give ye, that we may return answer to this people, which have spoken to me, saying, Ease somewhat the yoke that thy father did put upon us? And the young men that were brought up with him spake unto him, saying, Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. For, whereas my father put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I will chastise you with scorpions. So Jero-

boam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day. And the king answered them roughly: and king Rehoboam forsook the counsel of the old men, and answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I will chastise you with scorpions. And when all Israel saw that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and we have none inheritance in the son of Jesse: every man to your tents, O Israel: and now, David, see to thine own house. So all Israel went to their tents." [*See 2 Chron. chap.* x.]

But as for the children of Israel that dwelt in the cities of Judah and Benjamin, Rehoboam reigned over them.

In this manner were the tribes of Israel divided, and under two distinct governments, for two hundred and fifty-four years, when the ten revolted tribes, having become weak and degenerated, by following the wickedness and idolatry of the kings who governed them, fell a prey to Shalmanezer, king of Assyria, who in the reign of Hoshea, king of Israel, besieged the city of Samaria, laid their country waste, and utterly extirpated their government. Such was the wretched fate of a people who disdained subjection to the laws of the house of David, and whose impiety and effeminacy ended in their destruction.

After a series of changes and events, of which an account may be found in the history of the Temple, Nebuchadnezzar, king of Babylon, with his forces, took possession of Jerusalem, and, having made captive Jehoiachim, the king of Judah, elevated his uncle Zedekiah to the throne, after binding him by a solemn oath neither to

make innovations in the government, nor to take part with the Egyptians in their wars against Babylon.

At the end of eight years Zedekiah violated his oath to Nebuchadnezzar by forming a treaty offensive and defensive with the Egyptians; thinking that jointly they could subdue the king of Babylon. Nebuchadnezzar immediately marched, and ravaged Zedekiah's country, seized his castle and fortress, and proceeded to the siege of Jerusalem. Pharoah, learning how Zedekiah was pressed, advanced to his relief, with a view of raising the siege. Nebuchadnezzar, having intimation thereof, would not wait his approach, but proceeded to give him battle, and in one contest drove him out of Syria. This circumstance suspended the siege.

In the ninth year of Zedekiah's reign, the king of Babylon again besieged Jerusalem, with a large army, and for a year and a half exerted all his strength to conquer it; but the city did not yield, though enfeebled by famine and pestilence.

In the eleventh year the siege went on vigorously; the Babylonians completed their works, having raised towers all round the city, so as to drive the invaded party from its walls. The place though a prey to plague and famine, was obstinately defended during the space of a year and a half. But at length, want of provisions and forces compelled its surrender, and it was accordingly delivered, at midnight, to the officers of Nebuchadnezzar.

Zedekiah, seeing the troops enter the temple absconded by a narrow pass, to the desert, with his officers and friends; but advice of his escape being given to the Babylonians, they pursued them early in the morning, and surrounded them near Jericho, where they were bound, and carried before the king, who ordered his wives and

children to be put to death in his sight; and then ordered Zedekiah's eyes to be put out, and himself conducted in chains to Babylon.

After this victory, Nebuchadnezzar dispatched his principal officer, Nebuzaradan, to Jerusalem, to ransack and burn both place and temple, to raze the city to the ground and conduct the captive inhabitants to Babylon; this order he accordingly executed. Among the captives were the following persons of eminence: Seraiah, the high priest; Zephaniah, next in rank; the secretary to the king; three principal keepers of the temple; seven of the king's chosen friends, and other persons of distinction.

In the seventieth year of the captivity of the Jews, and the first of the reign of Cyrus, king of Persia, he issued his famous edict, purporting that the God adored by the Israelites, was the eternal Being through whose bounty he enjoyed the regal dignity, and that he had found himself honorably mentioned by the prophets of ancient date, as the person who should cause Jerusalem to be rebuilt, and restore the Hebrews to their former state of grandeur and independency; he therefore gave orders for the release of the captives, with his permission to return to their own native country, to rebuild the city, and the house of the Lord.

The principal people of the tribes of Judah and Benjamin, with the priests and Levites, immediately departed for Jerusalem and commenced the undertaking; but many of the Jews determined to remain in Babylon, rather than relinquish the possessions they had obtained in that city.

CHARGE TO A NEWLY EXALTED COMPANION.

"*Worthy Companion,*

"By the consent and assistance of the members of this

chapter, you are now exalted to the sublime and honorable degree of a royal arch mason.

"Having attained this degree, you have arrived at the summit and perfection of ancient masonry; and are consequently entitled to a full explanation of the mysteries of the order.

"The rites and mysteries developed in this degree have been handed down through a chosen few, unchanged by time, and uncontroled by prejudice; and we expect and trust they will be regarded by you with the same veneration, and transmitted with the same scrupulous purity to your successors.

"No one can reflect on the ceremonies of gaining admission into this place, without being forcibly struck with the important lessons which they teach.

"Here we are necessarily led to contemplate with gratitude and admiration the sacred source from whence all earthly comforts flow; here we find additional inducements to continue steadfast and immoveable in the discharge of our respective duties; and here we are bound, by the most solemn ties to promote each others' welfare, and correct each others' failings, by advice, admonition and reproof.

"As it is our most earnest desire, and a duty we owe to our companions of this order, that the admission of every candidate into this chapter shall be attended by the approbation of the most scrutinizing eye, we hope always to possess the satisfaction of finding none amongst us, but such as will promote, to the utmost of their power, the great end of our institution. By paying due attention to this determination, we expect you will never recommend any candidate to this chapter, whose abilities, and knowledge of the foregoing degrees, you cannot freely vouch for, and whom you do not firmly and confidently believe,

will fully conform to the principles of our order, and fulfil the obligations of a royal arch mason. While such are our members, we may expect to be united in one object, without lukewarmness, inattention or neglect; but zeal, fidelity, and affection, will be the distinguishing characteristics of our society, and that satisfaction, harmony and peace may be enjoyed at our meetings, which no other society can afford."

CLOSING.

The chapter is closed with solemn ceremonies; and the following prayer is rehearsed, by the most excellent high priest:

"By the *Wisdom* of the Supreme High Priest may we be directed; by his *Strength* may we be enabled, and by the *Beauty* of virtue may we be incited, to perform the obligations here enjoined on us; to keep inviolably the mysteries here unfolded to us; and invariably to practise all those duties *out* of the chapter, which are inculcated *in* it."

Response. *So mote it be.* Amen.

After these observations little more can be wanted to encourage the zealous mason to persevere in his researches. Whoever has traced the art in regular progression from the commencement of the first, to the conclusion of the seventh degree, according to the plan here laid down, will have amassed an ample store of useful learning; and must reflect with pleasure on the good effects of his past diligence and attention; while, by applying the whole to the general advantage of society, he will observe method in the proper distribution of what he has acquired, secure to himself the veneration of masons, and the approbation of all good men.

OBSERVATIONS ON THE ORDER OF HIGH PRIEST.

This order appertains to the office of High Priest of a Royal Arch Chapter, and no one can be legally entitled to receive it until he has been elected to sustain that office in some regular chapter of Royal Arch Masons.

The following passages of scripture are made use of during the ceremonies appertaining to this order, viz.

Gen. xiv. 12—24. "And they took Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed. And there came one that had escaped, and told Abraham the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eschol, and brother of Aner: and these were confederate with Abram. And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) at the valley of Shaveh, which is the king's dale. And Melchizedec, king of Salem brought forth bread and wine; and he was the priest of the most high God. And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up

thine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take any thing that is thine, lest thou shouldst say, I have made Abram rich: Save only that which the young men have eaten, and the portion of the men which went with me, Anner, Eschol, and Mamre; let them take their portion."

Numb. vi. 22—26. "And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

Hebrews vii. 1—6. "For this Melchizedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being, by interpretation, King of righteousness, and after that also, King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the Son of God, abideth a priest continually. Now, consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham."

"For he testifieth, thou art a priest forever after the order of Melchizedec.

"And inasmuch as not without an oath he was made Priest,

"For those priests *(under the Levitical law)* were made without an oath; but this with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a Priest forever, after the order of Melchizedec."

CHAPTER XV.

OF THE GOVERNMENT OF ROYAL ARCH CHAPTERS.

THE first three degrees of masonry are holden under the authority of *Grand Lodges*, composed of the master and wardens of all the lodges within a certain district, together with the proper grand officers; the organization of which, will be noticed in another part of this work.

In like manner chapters of royal arch masons, with power to confer the preparatory degrees of mark master, past master, and most excellent master, are holden under the authority of grand chapters, composed of the three principal officers of all the royal arch chapters within a certain district, together with the proper grand officers.

Until the year 1797, no grand chapter of royal arch masons was organized in America. Previous to this period, a competent number of companions of that degree, possessed of sufficient abilities, under the sanction of a master's warrant, proceeded to exercise the rights and privileges of royal arch chapters, whenever they thought it expedient and proper; although in most cases the approbation of a neighboring chapter was deemed useful, if not essential.

This unrestrained mode of proceeding was subject to many inconveniences; unsuitable characters might be ad-

mitted; irregularities in the mode of working introduced; the purposes of the society perverted; and thus the order degraded, by falling into the hands of those who might be regardless of the reputation of the institution. If differences should arise between two chapters, who was to decide upon them? If unworthy characters, who for want of due caution had gained admission, should attempt to open new chapters, for their own emolument, or for the purpose of conviviality or intemperance, who was to restrain them? If the established regulations, and ancient landmarks, should be violated or broken down, where was there power sufficient to remedy the evil?

Sensible of the existence of these, and many other inconveniences to which the order were subjected, the chapters of royal arch masons, in various parts of the United States, have, within a few years past, taken the proper and necessary measures for forming and establishing grand royal arch chapters, for their better government and regulation.

In the year 1797, a convention of representatives from the several chapters in the state of Pennsylvania, met at Philadelphia; and, after mature deliberation, came to a resolution of forming and opening a grand royal arch chapter, which was accordingly accomplished in good harmony.

Actuated by similar motives, on the 24th of October, 1797, a convention of committees, from several chapters in the northern states, assembled at masons' hall, in Boston; being appointed (as expressed in their credentials,) "To meet with any, or every chapter of royal arch masons, within the states of New Hampshire, Massachusetts, Rhode-Island, Connecticut, Vermont and New York: or with any committee or committees, duly appointed and

authorised, by any or all of said chapters, and to deliberate upon the propriety and expediency of forming and establishing a grand chapter of royal arch masons, for the government and regulation of the several chapters within the said states."

M. E. Thomas Smith Webb, was chosen chairman.

Comp. William Woart, Scribe.

The convention, having taken the matter into consideration, came to a determination to forward to each of the chapters within the six states before-mentioned a circular letter, expressive of their opinions on the subject, which letter was in the words following, viz.

(CIRCULAR.)

"COMPANIONS;

"From time immemoral, we find that grand lodges of free and accepted masons, have been established, wherever masonry has flourished; for the purpose of granting warrants for instituting private lodges, as well as for establishing certain general rules and regulations for the government of the same.

"It is an opinion generally received, and we think well authenticated, that no grand lodge of master masons can claim or exercise authority over any convention or chapter of *royal arch masons*; nor can any chapter, although of standing immemorial, exercise the authority of a grand chapter: We therefore think it highly expedient, for the regular government of all chapters within the said states, who exercise the rights and privileges of *royal arch masons*; and to prevent irregularities in the propagation and use of those rights and privileges, that there should be a *grand chapter of royal arch masons* established within the said states: And whereas this convention has received official information from our compa-

nions at Philadelphia, that the several chapters within their vicinity, have recently assembled and established a *grand chapter of royal arch masons* for their government. In conformity to their example, we think it our duty to recommend to the several chapters within the said states of New-Hampshire, Massachusetts, Rhode-Island, Connecticut, Vermont, and New-York, to unite and form a *grand chapter* for the said states.

"The local situation of the states before mentioned, the easy and frequent intercourse between their several principal towns and cities, as well as the similarity of habits, manners and customs, as citizens and as masons, which prevail throughout the said states, induce us to believe that a union of all the chapters therein in one *grand chapter*, will have the most useful, lasting and happy effects in the uniform distribution and propagation of the sublime degrees of masonry. They therefore take the liberty of recommending to the consideration of your most excellent chapter, the propriety of appointing one or more delegate or delegates, to represent your chapter, at a meeting of the several chapters before mentioned, to be holden at the city of Hartford, in the state of Connecticut, on the fourth Wednesday of January next ensuing; investing them with full power and authority, in conjunction with the other delegates, to form and open a *grand chapter of royal arch masons*, and to establish a constitution for the government and regulation of all the chapters that now are, or may hereafter be, erected within the said states."

In consequence of this address, the several chapters within the states therein enumerated (with the exception of two or three chapters only) appointed delegates, who

assembled at Hartford, on the fourth Wednesday in January, 1798, and after several days deliberation upon the subject, they formed and adopted a constitution for the government of the royal arch chapters, and lodges of mark masters, past masters and most excellent masters throughout the said states; and having elected and installed their grand officers, the grand chapter became completely organized.

CHAPTER XVI.

On the ninth day of January, 1799, the grand chapter of the Northern States, met, by adjournment, at Providence, in the state of Rhode-Island, and revised their constitution, and ordered the same to be printed; which constitution, as revised and amended, is in the words following, viz.

CONSTITUTION OF THE GENERAL GRAND ROYAL ARCH CHAPTER OF THE NORTHERN STATES OF AMERICA.

WHEREAS the several chapters of royal arch masons in the states of New-Hampshire, Massachusetts, Rhode-Island, Connecticut, Vermont and New-York, are destitute of any supreme head or superintending power:—And whereas, from time immemorial, we find grand lodges of free and accepted masons have been established, wherever masonry has flourished, for the purpose of granting warrants for the institution of private lodges, as well as for the establishment of certain general rules and regulations for the government of the same:—And whereas, it is an opinion generally received, and well authenticated, that no grand lodge of master masons can claim, or exercise, authority over any convention or chapter of royal

arch masons, nor any chapter, although of standing immemorial, exercise the authority of a grand chapter:—And whereas it is highly expedient, for the regular government of all chapters within the said states, who exercise the rights and privileges of royal arch masons, and to prevent irregularities in the diffusion and use of those rights and privileges, that there should be a grand chapter of royal arch masons established within said states:

Therefore, we, the delegates of St. Andrew's Chapter, Boston—King Cyrus's Chapter, Newburyport—Providence Chapter, Providence—Solomon's Chapter, Derby—Franklin Chapter, No. 4, Norwich—Franklin Chapter, No. 6, New-Haven—Temple Chapter, Albany—Hudson Chapter, Hudson—Horeb Chapter, Whitestown—to establish order and uniformity, to promote love and charity among masons, and to render more general and extensive the principles of benevolence and philanthropy—Do ordain and establish this as a constitution of a general grand royal arch chapter for the states aforesaid, to be denominated, The General Grand Royal Arch Chapter of the Northern States of America.

ARTICLE I.

OF THE GENERAL GRAND CHAPTER.

SECTION 1. There shall be a general grand chapter of royal arch masons, for the six northern states of America, enumerated in the preamble; which shall be holden as is hereinafter directed, and shall consist of a general grand high priest, general grand king, general grand scribe, secretary, treasurer, chaplain and marshal; and likewise of the several grand and deputy grand high priests, kings and scribes for the time being, of the several grand chapters hereinafter enumerated, and of the past general

grand high priests, kings and scribes of the said general grand chapter: and the said enumerated officers, or their proxies, shall be the only members and voters in the said general grand royal arch chapter.

SECT. 2. The general grand officers shall be elected, by ballot, on the second Thursday in January, A. D. 1799, and in every seventh year thereafter; for which, and other purposes, the general grand chapter shall meet, septennially, in the city of Middletown, in the state of Connecticut, on the second Thursday in January.

SECT. 3. A special meeting of the general grand chapter shall be called, whenever it may be required by a majority of the grand chapters of the northern states aforesaid; provided such requisition be made known in writing, by the said grand chapters, respectively, to the general grand high priest, king, or scribe of the northern states.—And it shall be the duty of the said general officers, and they are each of them, severally, authorised empowered and directed, upon receiving official notice of such requisition from a majority of the grand chapters aforesaid, to appoint a time and place of meeting, and notify each of the said grand chapters thereof accordingly.

SECT. 4. It shall be incumbent on the general grand high priest, general grand king, and general grand scribe, severally to improve and perfect themselves in the sublime arts and work of mark masters, past masters, most excellent masters, and royal arch masons; to make themselves masters of the several masonic lectures and ancient charges; to consult with each other, and with the grand and deputy grand high priests, kings and scribes of the several states aforesaid, for the purpose of adopting measures suitable and proper for diffusing a knowledge of the said lectures and charges, and an uniform mode of *working*,

in the several chapters and lodges throughout this jurisdiction; and the better to effect this laudable purpose, the aforesaid general grand officers are severally hereby authorised and empowered, to visit and preside in any and every chapter of royal arch masons, and lodge of most excellent, past, or mark master masons, throughout the said states, and to give such instructions and directions as the good of the fraternity may require; always adhering to the ancient landmarks of the order.

SECT. 5. In all cases of the absence of any officer from any body of masons, instituted or holden by virtue of this constitution, the officer next in rank shall succeed his superior; unless through courtesy said officer should decline in favor of a past superior officer present.—And in case of the absence of all the officers from any legal meeting of either of the bodies aforesaid, the members present, according to seniority and abilities, shall fill the several offices.

SECT. 6. In every chapter or lodge of masons, instituted or holden by virtue of this constitution, all questions, (except upon the admission of members or candidates) shall be determined by a majority of votes; the presiding officer for the time being, being entitled to vote, if a member; and in case the votes should at any time be equally divided, the presiding officer as aforesaid shall give the casting vote.

SECT. 7. The general grand royal arch chapter shall be competent (on concurrence of two thirds of its members present) at any time hereafter, to revise, amend and alter this constitution.

ARTICLE II.

OF THE STATE GRAND ROYAL ARCH CHAPTERS.

SECTION 1. The several deputy grand chapters of the states before mentioned, shall in future be styled, *State Grand Chapters*; they shall severally consist of a grand high priest, deputy grand high priest, grand king, grand scribe, grand secretary, grand treasurer, grand chaplain and grand marshal, and likewise of the high priests, kings and scribes for the time being, of the several chapters over which they shall respectively preside, and of the past grand and deputy grand high priests, kings and scribes of the said grand chapters; and the said enumerated officers (or their proxies) shall be the only members and voters in the said grand chapters respectively.

SECT. 2. The state grand chapters shall severally be holden at least once in every year, at such times and places as they shall respectively direct; and the grand or deputy grand high priests respectively, for the time being, may at any time call a special meeting, to be holden at such place as they shall severally think proper to appoint.

SECT. 3. The officers of the state grand chapters shall be chosen annually, by ballot, at such a time and place, as the said grand chapters shall respectively direct.

SECT. 4. The several state grand chapters (subject to the provisions of this constitution) shall have the sole government and superintendence, of the several royal arch chapters, and lodges of most excellent, past and mark master masons; to assign their limits, and settle controversies that may happen between them, within their respective jurisdictions;—and shall have power, under their respective seals, and the sign manuel of their respective

grand or deputy grand high priests, kings and scribes (or their legal proxies) attested by their respective secretaries, to constitute new chapters of royal arch masons, and lodges of most excellent, past and mark master masons, within their respective jurisdictions.

SECT. 5. The grand and deputy grand high priests severally, shall have the power and authority, whenever they shall deem it expedient, (during the recess of the grand chapter of which they are members) to grant letters of dispensation, under their respective hands, and private seals, to a competent number of petitioners, (possessing the constitutional qualifications) empowering them to open a chapter of royal arch masons, and lodge of most excellent, past and mark master masons, for a certain specified term of time; provided that the said term of time shall not extend beyond the next meeting of the grand chapter of the state in which such dispensation shall be granted; and provided further, that the same fees as are required by this constitution for warrants, shall be first deposited in the hands of the grand treasurer.—And in all cases of such dispensations, the grand or deputy grand high priests respectively, who may grant the same, shall make report thereof, at the next stated meeting of the grand chapter of their respective jurisdictions, when the said grand chapters, respectively, may either continue or recal the said dispensations, or may grant the petitioners a warrant of constitution:—And in case a warrant shall be granted, the fees first deposited, shall be credited in payment for the same; but if a warrant should not be granted, nor the dispensation continued, the said fees shall be refunded to the petitioners, excepting only such part thereof as shall have been actually expended by means of their application.

SECT. 6. No warrant for holding a new chapter of royal arch, most excellent, past, and mark master masons, shall be granted for a less sum than forty dollars; nor shall any warrant for holding a mark master mason's lodge separately, be granted for a less sum than ten dollars; and the said fees respectively, shall be advanced and paid into the grand treasury before a warrant can be issued.

SECT. 7. No warrant shall be granted for instituting lodges of most excellent or past masters, independent of a chapter of royal arch masons.

SECT. 8. The grand chapters severally, shall have power to require from the several chapters and lodges under their respective jurisdictions, such reasonable proportion of sums, received by them for the exaltation or advancement of candidates, and such certain annual sums from their respective members, as by their ordinances or regulations shall hereafter be appointed; all which said sums or dues shall be made good, and paid annually, by the said chapters and lodges respectively, into the grand treasury of the grand chapter under which they hold their authority, on or before the first day of the respective annual meetings of the said grand chapters.

SECT. 9. Until there shall be a regular grand royal arch chapter established within the state of Vermont, the grand chapter of the state of New York, shall have the sole power and privilege of granting warrants for the institution of royal arch chapters and lodges of most excellent masters, past masters, and mark master masons, throughout the said state. And until there shall be a regular grand royal arch chapter established within the state of New Hampshire, the grand chapter of the state of Massachusetts shall have the sole power and privilege of granting warrants for the institution of royal arch chap-

ters, and lodges of most excellent masters, past and mark master masons throughout that state: provided that the said warrants shall be granted on the same principles and conditions as those that are granted for the states in which the said grand chapters shall respectively be holden.

SECT. 10. No warrant for the institution of a new chapter of royal arch masons shall be granted, except upon the petition of nine regular royal arch masons; which petition shall be accompanied by a certificate from the chapter nearest to the place where the new chapter is intended to be opened, vouching for the moral characters and masonic abilities of the petitioners, and recommending to the grand chapters under whose authority they act, to grant their prayer. And no warrant for the institution of a lodge of mark master masons shall be granted, except upon the petition of, at least, five regular mark master masons, accompanied by vouchers from the nearest lodge of that degree, similar to those required upon the institution of a chapter.

SECT. 11. The several grand and deputy grand high priests, kings and scribes, for the time being, of the several state grand chapters, are bound to the performance of the same duties, and are invested with the same powers and prerogatives, throughout their respective jurisdictions, as are prescribed to the general grand officers, in the fourth section, first article of this constitution.

SECT. 12. The jurisdiction of the several state grand chapters shall not extend beyond the limits of the state in which they shall respectively be holden: excepting only the instances mentioned in the ninth section, second article of this constitution.

ARTICLE III.

OF THE SUBORDINATE CHAPTERS AND LODGES.

SECTION 1. All legally constituted assemblies of royal arch masons are called *Chapters;* as regular bodies of mark masters, past masters and most excellent masters, are called *Lodges.*—Every chapter ought to assemble for work, at least once in every three months; and must consist of a high priest, king, scribe, captain of the host, principal sojourner, royal arch captain, three grand masters, secretary, treasurer, and as many members as may be found convenient for working to advantage.

SECT. 2. Every chapter of royal arch masons, and lodge of mark master masons, throughout this jurisdiction, shall have a warrant of constitution, from the grand chapter of the state in which they may respectively be holden: And no chapter or lodge shall be deemed legal without such warrant; and masonic communication (either public or private) is hereby interdicted and forbidden, between any chapter or lodge under this jurisdiction, or any member of either of them, and any chapter, lodge or assembly, that may be so illegally formed, opened or holden, without such warrant, or any or either of their members, or any person exalted or advanced in such illegal chapter or lodge.—But nothing in this section shall be construed to affect any chapter or lodge which was established before the adoption of the royal arch constitution, at Hartford, (on the 27th day of January, A. D. 1798) until after the 1st day of January, A. D. 1800.

SECT. 3. Whenever a warrant is issued for instituting a chapter of royal arch masons, with a power in said warrant to open and hold a lodge of most excellent, past and mark master masons, the high priest, king and scribe,

for the time being, of such chapter, shall be the master and wardens in said lodges, according to seniority.

SECT. 4. All applications for the exaltation or advancement of candidates, in any chapter or lodge, under this jurisdiction, shall lie over, at least one meeting, for the consideration of the members.

SECT. 5. No mason shall be a member of two separate and distinct bodies, of the same denomination, at one and the same time.

SECT. 6. No chapter shall be removed, without the knowledge of the high priest, nor any motion made for that purpose in his absence; but if the high priest be present, and a motion is made and seconded, for removing the chapter to some more convenient place (within the limits prescribed in their warrant) the high priest shall forthwith cause notifications to be issued to all the members, informing them of the motion for removal, and of the time and place when the question is to be determined; which notice shall be issued at least ten days previous to the appointed meeting. But if the high priest (after motion duly made and seconded as aforesaid) should refuse or neglect to cause the notices to be issued as aforesaid, the officer next in rank, who may be present at the next regular meeting following, (upon motion made and seconded for that purpose) may in like manner issue the said notices.

SECT. 7. All mark master masons' lodges shall be regulated, in cases of removal, by the same rules as are prescribed in the foregoing section for the removal of chapters.

SECT. 8. The high priest, and other officers, of every chapter, and the officers of every lodge of mark master masons, shall be chosen annually, by ballot.

SECT. 9. The high priest of every chapter has it in special charge, as appertaining to his office, duty and dignity, to see that the bye-laws of his chapter, as well as the constitution, and the general regulations of the grand chapter, be duly observed; that all the other officers of his chapter perform the duties of their respective offices faithfully, and are examples of diligence and industry to their companions; that true and exact records be kept of all the proceedings of the chapter by the secretary; that the treasurer keep and render exact and just accounts of all the monies belonging to the chapter; that regular returns be made by the secretary, annually, to the grand chapter, of all admissions of candidates or members; and that the annual dues to the grand chapter be regularly and punctually paid. He has the special care and charge of the warrant of his chapter. He has the right and authority of calling his chapter at pleasure, upon any emergency or occurrence which in his judgment may require their meeting, and he is to fill the chair when present. It is likewise his duty, together with his king and scribe, to attend the meetings of the grand chapter (when duly summoned by the grand secretary) either in person, or by proxy.

SECT. 10. For the preservation of secrecy and good harmony, and in order that due decorum may be observed while the chapter is engaged in business, a worthy royal arch mason is to be appointed from time to time for tyling the chapter. His duty is fixed by custom, and known in all regular chapters. He may be elected annually, but is to continue in office only during good behaviour, and is to be paid for his services.

SECT. 11. All lodges of mark master masons are bound to observe the two preceding articles as far as they can be applied to the government of a *lodge*.

SECT. 12. No chapter shall confer the degrees of mark master mason, past master, most excellent master, and royal arch mason, upon any brother, for a less sum than twenty dollars. And no lodge of mark master masons shall advance a brother to that degree for a less sum than four dollars.

SECT. 13. When either of the officers or members of the general grand chapter, or of any of the state grand chapters, cannot personally attend their respective meetings, they shall severally have the authority to constitute a proxy, which proxy shall have the same right to a seat and vote as his constituent.

ARTICLE IV.

OF CONSTITUTING NEW CHAPTERS.

SECTION 1. When a warrant of constitution is granted, by either of the grand chapters, for constituting a new chapter of royal arch masons, agreeably to the ninth section, second article of this constitution, the grand or deputy grand high priest shall appoint a day and hour for constituting the same, and installing the new officers; on the day and hour appointed, the grand or deputy grand high priest, with his officers, meet in a convenient room, near to the place where the new chapter is to be constituted. The officers of the new chapter are to be examined, by the deputy grand high priest, or some companion appointed for that purpose; after they are approved, they are to return to the hall and prepare for the reception of the grand chapter. When notice is given, by the grand marshal, that they are prepared, the grand chapter walks in procession to the hall, when the officers appointed for the new chapter, resign their seats to the

grand officers, and take their several stations on the left; the necessary cautions are then given from the chair, and the ceremony commences by performing an anthem or ode, adapted to the occasion. The officers and members of the new chapter then form in front of the grand high priest.

The deputy grand high priest then informs the grand high priest, that "A number of companions, duly instructed in the sublime mysteries, being desirous of promoting the honor of the art, have applied to the grand chapter for a warrant to constitute a new chapter of royal arch masons, which having obtained, they are now assembled for the purpose of being constituted, and having their officers installed in due and ancient form."

The grand high priest then directs the grand secretary to read the warrant, which being done, he asks the members of the new chapter if they still approve of the officers nominated therein; this being signified accordingly, the grand high priest rises and says,

"By virtue of the high powers in me vested, I do form you, my worthy companions, into a regular chapter of royal arch masons; from henceforth you are authorised and empowered to open and hold a lodge of mark masters, past masters, and most excellent masters, and a chapter of royal arch masons; and to do and perform all such things as thereunto may appertain; conforming in all your doings to the constitution of the general grand royal arch chapter of the northern states, and the general regulations of the state grand chapter; and may the God of your fathers be with you, guide and direct you, in all your doings."

GRAND HONORS.

The furniture, jewels, implements, utensils, &c. belonging to the chapter (having previously been placed in due form, covered, in the centre) are then uncovered, and the new chapter is dedicated, in ancient manner and form, as is well described in the most excellent master's degree. The deputy grand high priest then presents the first officer of the new chapter to the grand high priest, saying,

"MOST EXCELLENT GRAND HIGH PRIEST,

"I present you my worthy companion, ————, nominated in the warrant, to be installed high priest of this new chapter; I find him to be skilful in the royal art, and attentive to the moral precepts of our forefathers, and have therefore no doubt but he will discharge the duties of his office with fidelity."

The grand high priest then addresses him as follows:

"MOST EXCELLENT COMPANION,

"I feel much satisfaction in performing my duty on the present occasion, by installing you into the office of high priest of this new chapter. It is an office highly honorable to all those who diligently perform the important duties annexed to it; your reputed masonic knowledge, however, precludes the necessity of a particular enumeration of those duties; I shall therefore only observe, that by a frequent recurrence to the constitution, and general regulations, and a constant practice of the several sublime lectures and charges, you will be best able to fulfil them; and I am confident, that the companions who are chosen to preside with you, will give strength to your endeavours, and support your exertions.—I shall now propose certain questions to you, relative to the duties of your office, and to which I must request your unequivocal answer.

"1. Do you solemnly promise that you will redouble your endeavours, to correct the vices, refine the morals, and promote the happiness of those of your brethren who have attained this sublime degree?

"2. That you will never suffer your chapter to be opened unless there be present nine regular royal arch masons?

"3. That you will never suffer either more or less than three brethren to be exalted in your chapter at one and the same time?

"4. That you will not exalt any one to this degree, who has not shewn a charitable and humane disposition; or who has not made a considerable proficiency in the foregoing degrees?

"5. That you will promote the general good of our order, and on all proper occasions be ready to give and receive instructions, and particularly from the general and state grand officers.

"6. That to the utmost of your power you will preserve the solemnities of our ceremonies, and behave in open chapter with the most profound respect and reverence, as an example to your companions?

"7. That you will not acknowledge or have intercourse with any chapter, that does not work under a constitutional warrant or dispensation?

"8. That you will not admit any visiter into your chapter who has not been exalted in a chapter legally constituted?

"9. That you will observe and support such bye-laws as may be made by your chapter, in conformity to the constitution and general regulations of the grand chapter?

"10. That you will pay due respect and obedience to the instructions of the general and state grand officers,

particularly relating to the several lectures and charges, and will resign the chair to them, severally, when they may visit your chapter?

"11. That you will support and observe the royal arch constitution, and the general regulations of the grand royal arch chapter, under whose authority you act?

"Do you submit to all these things, and do you promise to observe and practise them faithfully?

These questions being answered in the affirmative, the companions all kneel down in due form, and the grand high priest, or grand chaplain, repeats the following, or some other suitable prayer.

"Most Holy and Glorious Lord God, the Great High Priest of Heaven and Earth! we approach thee with reverence, and implore thy blessing on the companion appointed to preside over this new assembly, and now prostrate before thee; fill his heart with thy fear, that his tongue and actions may pronounce thy glory. Make him steadfast in thy service; grant him firmness of mind; animate his heart, and strengthen his endeavors; may he teach thy judgments and thy laws; and may the incense he shall put before thee, upon thine altar, prove an acceptable sacrifice unto thee. Bless him, O Lord, and bless the work of his hands. Accept us in mercy; hear thou from heaven thy dwelling place, and forgive our transgressions.

"*Glory be to God the Father; as it was in the beginning, &c.*

Response. "*So mote it be.*"

All the companions except high priests and past high priests, are then desired to withdraw, while the new high priest is solemnly bound to the performance of his duties; and after the performance of other necessary cere-

monies, not proper to be written, they are permitted to return.

The grand high priest then addresses the new high priest, as follows:

"MOST EXCELLENT COMPANION,

"In consequence of your cheerful acquiescence with the charges and regulations just recited, I now declare you duly installed and annointed high priest of this new chapter; not doubting your determination to support the reputation and honor of our sublime order. I now cheerfully deliver unto you the warrant under which you are to work; and I doubt not you will govern with such good order and regularity, as will convince your companions that their partiality has not been improperly placed."

The grand high priest then clothes and invests the new high priest with the various implements and insignia of the order, with suitable charges to each of them.

The grand high priest then instals the several subordinate officers in turn; and points out to them the duties appertaining to their respective offices; after which he pronounces a suitable address to the new chapter, and closes the ceremony, with the following benediction:

"The Lord be with you all; let brotherly love continue; be not forgetful to entertain strangers:—Now the God of peace, our supreme high priest make you perfect to do his will.

"Glory be to God on high, and on earth peace and good will to men. As it was in the beginning, is now, and ever shall be, &c."

SECT. 2. At the institution of all lodges of mark master masons, under this jurisdiction, the same ceremonies as are prescribed in the foregoing section, are to be observed, as far as they will apply to that degree.

SECT. 3. Whenever it shall be inconvenient for the grand or deputy grand high priests, respectively to attend in person, to constitute a new chapter or lodge, and instal the officers, they shall severally have power and authority to appoint some worthy high priest or past high priest, to perform the necessary ceremonies.

We, the officers and members of the Grand Royal Arch Chapter of the Northern States of America, do certify, that the foregoing is a true copy of the constitution of the said grand royal arch chapter of the northern states, as altered, amended and ratified, at a meeting of the grand chapter, holden at Providence, in the state of Rhode Island, on the 9th day of January, A. D. 1799, by adjournment from the city of Middletown, in the state of Connecticut.—As witness our hands, the day and year above mentioned.

Benjamin Hurd, Grand King, & Grand High Priest, *p. t.*
Thomas S. Webb, Grand Scribe, and Grand King, *p. t.*
James Harrison, Grand Scribe, *p. t.*
William Woart, Grand Secretary,
Abraham L. Clarke, Grand Chaplain.

GRAND CHAPTER OF MASSACHUSETTS.

Benjamin Hurd, jun. Grand High Priest,
James Harrison, Grand Scribe.

GRAND CHAPTER OF RHODE-ISLAND.

Seth Wheaton, Grand High Priest,
Gersham Jones, Grand King,
Samuel Eddy, Grand Scribe.

GRAND CHAPTER OF NEW-YORK.

Dewitt Clinton, Grand High Priest,
Thomas Forthingham, Grand King;
Jedediah Sanger, Grand Scribe.

Officers of the General Grand Chapter of the Northern States of America, elected agreeably to the second section of the first article of the constitution; to continue in office seven years from the second Thurday in January, A. D. 1799.

*EPHRAIM KIRBY, Esq. *of Litchfield,* (Connecticut) *General Grand High Priest.*

BENJAMIN HURD, jun. *of Charleston,* (Massachusetts) *General Grand King.*

THOMAS S. WEBB, *of Providence,* (Rhode-Island) *General Grand Scribe.*

REV. ABRAHAM L. CLARKE, *of Bristol,* (Rhode Island) *General Grand Chaplain.*

WILLIAM WOART, *of Newburyport,* (Massachusetts) *General Grand Secretary.*

JOSEPH HUNTINGDON, *of Norwich,* (Connecticut) *General Grand Treasurer,*

JOHN C. TEN BROECK, Esq. *of Hudson,* (New-York) *General Grand Marshal.*

*Deceased.

CHAPTER XVII.

POWERS VESTED IN THE GENERAL GRAND OFFICERS.

AGREEABLY to the General Grand Royal Arch Constitution, Grand Royal Arch Chapters were established in the several northern states, where there were royal arch chapters existing; and in every instance the private chapters united with, and acknowledged the authority of the said grand chapters, excepting two chapters in the city of New York.

The long desired and necessary authority for correcting abuses, and regulating the concerns of royal arch masonry, in the northern states, being thus happily established, the sublime degrees soon became flourishing and respectable. Royal arch masons in the southern states, where there were no grand chapters, observed with pleasure and satisfaction the establishment of grand chapters in the northern states, under the authority of a general constitution, and became desirous of uniting with them, under the same authority. Applications were accordingly made for the privilege of opening new chapters in the southern states; but there being no provision made in the constitution for extending its authority beyond the limits first contemplated, the state grand chapters took the subject into consideration, and the following proceedings were had thereon:

GRAND ROYAL ARCH CHAPTER OF THE STATE OF RHODE-ISLAND.

Providence, January 4, 1804.

Upon motion made and seconded, the following resolution, together with the preamble, passed unanimously, viz.

Whereas an application has been made to this grand chapter for the institution of a royal arch chapter in one of the southern states; and whereas the twelfth section, second article of the grand royal arch constitution provides that the jurisdiction of the several state grand chapters, shall not extend beyond the limits of the state in which they shall respectively be holden: therefore,

Resolved, that in the opinion of this grand chapter, no state grand chapter is competent to grant warrants for the institution of chapters or lodges beyond the jurisdiction of the state wherein the same is holden, excepting the in-

stances provided for by the ninth section of the second article of the constitution.

And whereas it appears to this grand chapter an object of great importance that the benefits of the grand royal arch constitution should be extended throughout the United States so soon as the same can be regularly effected, therefore,

Resolved, that this grand chapter do invest and they do hereby invest the grand high priest, king and scribe of the general grand chapter, or any two of them conjointly, with full power and authority to grant and issue letters of dispensation for the institution of lodges of mark masters, past masters, most excellent masters, and chapters of royal arch masons, within any state in which there is not a grand royal arch chapter established; upon the same principles and conditions as the grand and deputy grand high priests of the state grand chapters are authorised to grant letters of dispensation for the like purposes in their respective states: Provided, that the fees required by the constitution on such occasions shall be paid into the hands of the treasurer of the general grand chapter.

Resolved, that the grand secretary communicate a copy of the foregoing resolution, and also take a copy of the annexed circular letter to the several grand chapters in the northern states, and solicit their concurrence therein.

(CIRCULAR.)

"*To the most excellent Grand Officers and companions of the Grand Royal Arch Chapter of the State of*————

"EXCELLENT COMPANIONS,

"The subject of the annexed resolutions, which presented itself for the consideration of this grand chapter at

their meeting of the present date, is viewed by us as involving consequences of serious magnitude, and such as we apprehend are intimately connected with the tranquillity, if not the existence of that union, which at present so happily subsists between the several grand royal arch chapters of the northern states of America.

"At the period when the general grand chapter was first instituted, and the constitution which unites and governs us, was formed and ratified, it was supposed to be impracticable to extend its influence throughout the United States; its provisions were therefore confined to the six northern states only: but subsequent experience has taught us that its extension is not only practicable, but desirable.

"The first question that naturally arises on this subject is relative to the manner in which this extension can be effected consistently with the constitution. By the twelfth section second article of the constitution, the several state grand chapters are prohibited the privilege of instituting chapters, &c. in any of the southern or middle states; and it follows of course that if a chapter should be granted contrary to the provisions of the constitution within any of the said states, it is of itself utterly null and void.

"This grand chapter therefore proposes that competent authority to grant warrants for the institution of chapters and lodges within any state in which there is no grand chapter established, should be vested by the several state grand chapters in the general grand high priest, general grand king and general grand scribe, or any two of them conjointly; the monies arising therefrom, and also the annual dues from said chapters and lodges so instituted, to be paid into the general grand fund for the purpose of

assisting in defraying the expenses of the general grand chapter at their septennial meeting.

"Upon comparing the plan here proposed with any other that has occurred to us, it appears to possess the fewest objections, and the greatest advantages. In forming this opinion, we are led to consider that the several state grand chapters possess equal rights and privileges, and it follows that if either of them has authority to grant warrants beyond the jurisdiction assigned them by the constitution, they each and all possess the same authority; and in the exercise of this authority they may often be led unintentionally to interfere with each others' interests, and thereby mar that union which it ought to be our care to cultivate and improve, and thus there may be as many chapters instituted in any one of the southern states as there are grand chapters in the northern states, each holden under a different authority, and all at variance with each other.

"This is one of the consequences that may be expected to arise from the exercise of this authority by the state grand chapters; because if a petition be presented to any one of the grand chapters for a warrant, they will only expect a recommendation from another chapter under their own jurisdiction; and although there may be many (and perhaps too many) chapters already established in the vicinity of the place where the new one is intended to be opened, yet being under a different jurisdiction, a recommendation cannot be expected or required from them; and thus may chapters be instituted, in this mode, in direct hostility to the best interests of the institution.

"If the union of the several grand chapters under one general head, and under one constitution, be considered an object of importance to our general interests, by estab-

lishing and cultivating one uniform and consistent manner of working in the sublime degrees throughout the United States, it is then of importance that this union should be strengthened and improved by all possible means; and it is consequently essential, that the septennial meeting of the general grand chapter should be regularly, fully and respectably attended.

"If the jurisdiction of the constitution should be extended throughout the United States, at the next general meeting, it may become necessary to appoint a place for future meetings further southward; and as the necessary expenses will consequently be increased, it may be then thought proper to devise some mode for the accumulation of a general fund, that shall be adequate to this useful and important purpose.

"If the proposition now made should be adopted, the pecuniary benefits arising from the institution of new chapters will be experienced equally by all the grand chapters in the confederation, and judging by the wise and liberal policy which has hitherto marked the proceedings of your most excellent grand chapter, we presume that no pecuniary consideration will operate to prevent your cordial concurrence with us in the annexed resolutions.

"By order of the M. E. Grand Chapter.

"——— ——— ———, *Grand Secretary.*"

A majority of the grand chapters acknowledging the jurisdiction of the constitution, having agreed to the forementioned decree, proposed by the grand chapter of Rhode Island, the general grand officers became invested with the power and authority therein expressed.

On the first day of December 1804, the general grand officers granted a letter of dispensation for forming and

holding a chapter of royal arch masons, in the city of Savannah, in the state of Georgia, by the name of GEORGIA CHAPTER. And on the first day of March, 1805, they granted a letter of dispensation for forming and opening a new royal arch chapter in the town of Beaufort, in the state of South Carolina, by the name of UNITY CHAPTER.

THE END.

A COLLECTION

OF

ODES, ANTHEMS, AND SONGS.

ODE I.

WAKE the lute and quiv'ring string
Mystic truths Urania brings;
Friendly visitant, to thee
We owe the depths of MASONRY:
Fairest of the virgin choir,
Warbling to the golden lyre,
Welcome here, thy ART prevail:
Hail, divine Urania, hail!
Here in friendship's sacred bower,
The downy wing'd and smiling hour,
Mirth invites, and social song,
Nameless mysteries among:
Crown the bowl and fill the glass,
To every virtue, every grace,
To the BROTHER-HOOD resound
Health, and let it thrice go round.
We restore the times of old,
The blooming glorious age of gold;
As the new creation free,
Blest with gay Euphrosyne!
We with god-like Science talk,
And with fair Astræa walk;
Innocence adorn the day,
Brighter than the smiles of May.
Pour the rosy wine again,

Wake a louder, louder strain!
Rapid Zephyrs, as ye fly,
Waft our voices to the sky;
While we celebrate the NINE,
And the wonders of the trine,
While the angels sing above,
As we below of PEACE and LOVE.

ODE II.

THOU fairest type of Excellence divine,
Whose social links the race of man combine,
Whose awful mandates coward vice controul,
And breathe through nature one enlighten'd soul;
From thy mild sway benignant virtues rise,
Pour on the heart, and emulate the skies;
From thy sage voice sublime *Instruction* springs,
While *Knowledge* waves her many-colour'd wings,
And star-ey'd *Truth*, and *Conscience*, holy zest,
Enthrone TRUE FEELING in the glowing breast.
Then deign the labor of thy sons to guide,
O'er each full line in nervous sense preside,
Adorn each verse, each manly thought inflame,
And what we gain from GENIUS give to FAME!

ODE III.

ALMIGHTY Sire! our heavenly king,
Before whose sacred name we bend,
Accept the praises which we sing,
And to our humble prayer attend!
All hail, great architect divine!
This universal frame is thine.

Thou who did'st Persia's king command,
A proclamation to extend,
That Israel's sons might quit his land,
Their holy temple to attend.

That sacred place where three in one,
Compris'd thy comprehensive name;
And where the bright meridian sun
Was soon thy glory to proclaim.

Thy *watchful eye*, a length of time,
The wond'rous circle did attend;
The glory and the power be thine,
Which shall from age to age descend.

On thy omnipotence we rest,
Secure of thy protection here;
And hope hereafter to be blest,
When we have left this world of care.

Grant us, great God, thy powerful aid
To guide us through this vale of tears;
For where thy goodness is display'd,
Peace sooths the mind, and pleasure cheers.

Inspire us with thy grace divine,
Thy sacred law our guide shall be;
To every good our hearts incline,
From every evil keep us free.
All hail, &c.

ODE IV.

ASSIST me, ye fair tuneful Nine,
Euphrosyne, grant me thy aid,
While the honours I sing of the Trine,
Preside o'er my numbers, blithe maid;
Cease Clamour and Faction, oh cease!
Fly hence all ye cynical train;
Disturb not the lodge's sweet peace,
Where Silence and secrecy reign.

Religion untainted here dwells,
Here the morals of Athens are taught;
Great Hiram's tradition here tells
How the world out of chaos was brought.
With fervency, freedom, and zeal,
Our master's commands we obey;
No lowen our secrets can steal,
No babbler our myst'ries betray.

Here wisdom her standard displays,
  Here nobly the Sciences shine;
Here the temple's vast column we raise,
  And finish a work that's divine.
Illum'd from the East with pure light,
  Here Arts do their blessings bestow;
And, all perfect, unfold to the sight,
  What none but a Mason can know.

If on earth any praise can be found,
  Any virtue unnam'd in my song;
Any grace in the universe round,
  May these to a Mason belong!
May each brother his passion subdue,
  Proclaim charity, concord, and love;
And be hail'd by the thrice happy few
  Who preside in the Grand Lodge above!

ODE V.

[AT THE DEDICATION OF FREE-MASON'S HALL.]

STROPHE.

AIR.

WHAT solemn sounds on holy Sinai rung,
When heavenly lyres by angel fingers strung,
Accorded to th' immortal lay,
That hymn'd Creation's natal day!

RECITATIVE—ACCOMPANIED.

'Twas then the shouting sons of morn
  Bless'd the great omnific Word:
Abash'd hoarse jarring atoms heard,
Forgot their pealing strife,
And softly crowded into life,
When Order, Law, and Harmony were born.

CHORUS.

The mighty Master's pencil warm,
Trac'd out the shadowy form,
And bid each fair proportion grace
Smiling Nature's modest face.

AIR.

Heaven's rarest gifts were seen to join
To deck a finish'd form divine,
And fill the sovereign Artist's plan;
Th' Almighty's image stamp the glowing frame,
And sealed him with the noblest name,
Archetype of beauty—Man.

ANTISTROPHE.

SEMICHORUS AND CHORUS.

Ye spirits pure, that rous'd the tuneful throng,
And loos'd to rapture each triumphant tongue
Again with quick instinctive fire,
Each harmonious lip inspire:
Again bid every vocal throat
Dissolve in tender votive strain
Now while yonder white-rob'd train,
Before the mystic shrine,
In lowly adoration join,
Now sweep the living lyre, and swell the melting note:

RECITATIVE.

Yet ere the holy rights begin,
The conscious shrine within
Bid your magic song impart,

AIR.

How within the wasted heart,
Shook by passion's ruthless power,
Virtue trimm'd her faded flower,
To opening buds or fairest fruit:
How from majestic Nature's glowing face,
She caught each animating grace,
And planted there th' immortal root.

EPODE.

RECITATIVE—ACCOMPANIED.

Daughter of gods, fair Virtue, if to thee
And thy bright sister, Universal Love,
Soul of all good, e'er flow'd the soothing harmony
Of pious gratulation;—from above,
To us, thy duteous votaries, impart
Presence divine.—

AIR.

—— The sons of Antique Art,
In high mysterious jubilee,
With Pæan loud, and solemn rite,
Thy holy step invite,
And court thy listening ear.
To drink the cadence clear,
That swells the choral symphony.

CHORUS.

To thee, by foot profane untrod,
Their votive hands have rear'd the high abode

RECITATIVE.

Here shall your impulse kind,
Inspire the traced mind:

AIR.

And lips of truth shall sweetly tell
What heavenly deeds befit,
The soul by Wisdom's lesson smit;
What praise he claims, who nobly spurns
Gay vanities of life, and tinsel joys,
For which unpurged fancy burns.

CHORUS.

What pain he shuns, who dares be wise;
What glory wins, who dares excel!

ANTHEM I.

GRANT us kind heaven what we request,
In Masonry let us be blest;
Direct us to that happy place,
Where friendship smiles on every face,
  Where Freedom and sweet Innocence
  Enlarge the mind and cheer the sense.

Where sceptre'd Reason from her throne,
Surveys the Lodge, and makes us one;
And Harmony's delightful sway
Forever sheds ambrosial day;
  Where we blest Eden's pleasure taste,
  Whilst balmy joys are our repast.

No prying eye can view us here;
No fool or knave disturb our cheer;
Our well-formed laws set mankind free,
And give relief to misery.
  The poor oppress'd with woe and grief,
  Gain from our bounteous hands relief.

Our Lodge the social Virtues grace,
And Wisdom's rules we fondly trace;
All nature open to our view,
Points out the paths we should pursue.
  Let us subsist in lasting peace,
  And may our happiness increase.

ANTHEM II.

BY Mason's Art the aspiring dome
  On stately columns shall arise,
All climates have their native home,
  Their god-like actions reach the skies;
Heroes and Kings revere their name,
While poets sing their lasting fame.

Great, noble, gen'rous, good, and brave;
All virtues they most justly claim;
Their deeds shall live beyond the grave,
And those unborn their praise proclaim.
Time shall their glorious acts enrol,
While love and friendship charm the soul.

ANTHEM III.

"Let there be light!" the Almighty spoke,
Refulgent streams from chaos broke,
To illumine the rising earth!
Well pleas'd the Great Jehovah stood—
The Power Supreme pronounced it good,
And gave the planets birth!
In choral numbers Masons join,
To bless and praise this light divine.

Parent of light! accept our praise!
Who shedd'st on us—thy brightest praise!
The light that fills his mind—
By choice selected, lo! we stand,
By friendship join'd, a social band!
That love—that aid mankind!
In choral numbers, &c.

The widow's tear—the orphan's cry—
All wants—our ready hands supply,
As far as power is given
The naked clothe—the pris'ner free—
These are thy works sweet Charity!
Revealed to us from Heaven!
In choral numbers, &c.

SONG I.

[*Tune*, Attic Fire.]

ARISE, and blow thy trumpet, Fame!
Free-Masonry aloud proclaim,
To realms and worlds unknown;
Tell them of mighty David's son,
The wise the matchless Solomon,
Priz'd far above his throne.

The solemn Temple's cloud-capt Towers,
T' aspiring domes are works of ours;
By us those piles were rais'd:
Then bid mankind with songs advance,
And through the etherial vast expanse,
Let Masonry be prais'd.

We help the poor in time of need,
The naked clothe, the hungry feed,
'Tis our foundation stone:
We build upon the noblest plan;
For friendship rivets man to man,
And makes us all as one.

Still louder, Fame, thy trumpet blow;
Let all the distant regions know
Free-Masonry is this:
Almighty wisdom gave it birth,
And Heav'n has fix'd it here on earth,
A type of future bliss.

SONG II.

[*Tune*, Rule Britannia.]

WHEN earth's foundation first was laid,
By the almighty artist's hand,
'Twas then our perfect, our perfect laws were made,
Establish'd by his strict command.

CHORUS.

Hail, mysterious; hail glorious Masonry!
That makes us ever great and free.

As man throughout for shelter sought,
In vain from place to place did roam,
Until from heaven, from heaven he was taught,
To plan, to build, to fix his home.
Hail, mysterious, &c.

Hence illustrious rose our art,
And now in beauteous piles appear;
Which shall to endless, to endless time impart,
How worthy and how great we are.
Hail, mysterious, &c.

Nor we less famed for ev'ry tye,
By which the human tongue is bound;
Love, truth, and friendship, and friendship socially,
Join all our hearts and hands around.
Hail, mysterious, &c.

Our actions still by virtue blest,
And to our precepts ever true,
The world admiring, admiring shall request
To learn, and our bright paths pursue.
Hail, mysterious, &c.

SONG III.

[*Tune*, Goddess of Ease.]

GENIUS of Masonry descend,
And with thee bring thy spotless train;
Constant our sacred rites attend,
While we adore thy peaceful reign:
Bring with thee virtue, brightest maid,
Bring love, bring truth, and friendship here,
While social mirth shall lend her aid,
To smooth the wrinkled brow of care.

Come, Charity, with goodness crown'd,
Encircled in thy heav'nly robe,
Diffuse thy blessings all around,
To ev'ry corner of the globe;
See where she comes with power to bless,
With open hand and tender heart,
Which wounded is at man's distress,
And bleeds at every human smart.

Envy may ev'ry ill devise,
And falsehood be thy deadliest foe,
Tho friendship still shall tow'ring rise,
And sink thy adversaries low;
Thy well built pile shall long endure,
Through rolling years preserve its prime,
Upon a rock it stands secure,
And braves the rude assaults of time.

Ye happy few, who here extend
In perfect lines from east to west,
With fervent zeal the Lodge defend,
And lock its secrets in each breast;
Since ye are met upon the square,
Bid love and friendship jointly reign,
Be peace and harmony your care,
Nor break the adamantine chain.

Behold the planets how they move,
Yet keep due order as they run;
Then imitate the stars above,
And shine resplendant as the sun;
That future Mason's when they meet,
May all our glorious deeds rehearse,
And say their fathers were so great,
That they adorn'd the universe.

SONG IV.

[*Tune*, In Infancy, &c.]

LET Masonry from pole to pole
Her sacred laws expand,
Far as the mighty waters roll,
To wash remotest land;
That virtue has not left mankind,
Her social maxim prove,
For stamp'd upon the masons mind,
Are unity and love.

Ascending to her native sky,
Let Masonry increase;
A glorious pillar rais'd on high,
Integrity its base.
Peace adds to olive boughs entwin'd,
An emblematic dove,
As stamp'd upon the Mason's mind
Are unity and love.

SONG V.

LET drunkards boast the pow'r of wine,
And reel from side to side;
Let lovers kneel at beauty's shrine,
The sport of female pride:
Be ours the more exalted part,
To celebrate the Mason's art,
And spread its praises wide.

To dens and thickets dark and rude,
For shelter beasts repair;
With sticks and straws the feather'd brood,
Suspend their nests in air:
And man untaught, as wild as these,
Binds up sad huts with boughs of trees,
And feeds on wretched fare.

But science dawning in his mind;
The quarry he explores;
Industry and the arts combin'd,
Improved all nature's stores:
Thus walls were built and houses rear'd,
No storms nor tempests now are fear'd
Within his well fram'd doors.

When stately palaces arise,
When columns grace the hall,
When tow'rs and spires salute the skies,
We owe to Mason's all:
Nor buildings only do they give,
But teach men how within to live,
And yield to Reasons call.

All party quarrels they detest,
For virtue and the arts,
Lodg'd in each true Mason's breast,
Unite and rule their hearts:
By these, while Masons square their minds,
The state no better subjects finds,
None act more upright parts.

When bucks and albions are forgot,
Free Masons will remain;
Mushrooms, each day, spring up and rot,
While oaks stretch o'er the plain:
Let others quarrel, rant and roar;
Their noisy revels when no more,
Still Masonry shall reign.

Our leathern aprons may compare
With garters red or blue;
Princes and kings our brothers are:
May they our rules pursue:
Then drink success and health to all
The craft around this earthly ball,
May brethren still prove true.

SONG VI.

ONCE I was blind and could not see,
For all was dark around;
But providence did pity me,
As I a friend soon found.
Through hidden paths he hath me led,
Such paths, as bablers ne'er should tread.
With a fa, la, la, &c.

All stumbling blocks he took away,
That I might walk secure,
And brought me 'ere the break of day,
To Sol's great temple door.
Where there we both admittance found,
Without help of magic spell or sound.

But the curber of my bold attempt,
Did soon my breast alarm,
By hinting I was not exempt,
(If rash) from future harm.
Which put a stop to rising pride,
And made me trust more to my guide.

Round and round, I then was brought
To mighty Sol's great throne,
Where I was oblig'd to stop,
Till I myself made known.
Then with great noise, I round was brought,
For to obtain—that which I sought.

In humble posture and due form,
I list'ned with good will;
Instead of any noise or storm,
All was quite hush'd and still.
Such charming sounds I then did hear,
As quite dispelled all doubt and fear.

The mighty monarch from his throne
Bid darkness to withdraw;
No sooner said than it was done,
And I three great things saw.
But what they were I will not tell,
Yet such they are, they here shall dwell.

Then round about me he did tye,
A noble ancient charm;
All future darkness to defy,
And guard from Cowan's harm.
Then sent me back from whence I came,
Not what I was—but what I am.

And now I'm made an upright man,
And levell'd with the best;
I'll square my acts the best I can,
Within an honest breast.
I'll toast my friend both day and night,
And those blest hands brought me to light.
With a fa, la, la, &c.

SONG VII.

[*Tune* Casino.]

COME, ye Masons, hither bring
The tuneful pipe and pleasing string,
Exert each voice,
Aloud rejoice,
And make the spacious concave ring:

Let your hearts be blythe and gay,
Joy and mirth let all display,
No dull care
Shall enter here,
For this is Mason's holiday,
CHORUS. Let your hearts, &c.

Friendship here has fixed her seat,
And virtue finds a calm retreat,
Go tell the fool,
'Tis wisdom's school,
Where love and honor always meet.
CHORUS. Let your hearts &c.

Social pleasures here invite,
To fill the soul with sweet delight,
While hand in hand
Our friendly band
In love and harmony unite.
CHORUS. Let your hearts, &c.

May we oft assemble here,
And long the badge of honour wear,
May joy abound,
And we be found
Forever faithful and sincere.
CHORUS. Let your hearts, &c

Take the flowing glass in hand,
And drink to our beloved grand,
Long may he reign,
The cause maintain,
And Lodges flourish through the land.
CHORUS. Let your hearts, &c.

SONG VIII.

[*Tune*, Balance a Straw.]

WHEN the sun from the East first salutes mortal eyes,
And the sky-lark melodiously bids us arise;
With our hearts full of joy, we the summons obey,
Straight repair to our work, and to moisten our clay.

On the tressel our Master draws angles and lines,
There with freedom and fervency forms his designs;
Not a picture on earth is so lovely to view,
All his lines are so perfect, his angles so true.

In the West see the Wardens submissively stand,
The master to aid, and obey his command;
The intent of his signals we perfectly know,
And we ne'er take offence when he gives us a blow.

In the lodge, sloth and dulness we always avoid,
Fellow-crafts and apprentices all are employ'd;
Perfect ashlers some furnish, some make the rough plain,
All are pleas'd with their work, and are pleas'd with their gain.

When my Master I've serv'd seven years, perhaps more,
Some secrets he'll tell me I ne'er knew before;
In my bosom I'll keep them as long as I live,
And pursue the direction his wisdom shall give.

I'll attend to his call both by night and by day,
It is his to command, and 'tis mine to obey;
Whensoe'er we are met, I'll attend to his nod,
And I'll work till high twelve, then I'll lay down my hod.

SONG IX.

[*Tune*, In Infancy.]

HAIL, Masonry! thou sacred Art,
Of origin divine!
Kind partner of each social heart,
And fav'rite of the Nine:
By thee we're taught, our acts to square;
To measure life's short span;
And each infirmity to bear
That's incident to man.
CHORUS. By thee, &c.

Though Envy's tongue should blast thy fame,
And Ignorance may sneer,
Yet still thy ancient honour'd name
Is to each brother dear;
Then strike the blow, to charge prepare,
In this we all agree,
"May freedom be each Mason's care,
"And every Mason free."
CHORUS. Then strike the blow, &c.

SONG X.

MASTER'S SONG.—BY BROTHER T. S. WEBB.

[*Tune*, Greenwich Pensioner.]

I SING the Mason's glory,
Whose prying mind doth burn,
Unto complete perfection,
Our mysteries to learn;
Not those who visit lodges
To eat and drink their fill;
Not those who at our meetings
Hear lectures 'gainst their will:

CHORUS.

But only those whose pleasure,
At every lodge, can be,
T' improve themselves by lectures,
In glorious Masonry.
Hail! glorious Masonry!

The faithful, worthy brother,
Whose heart can feel for Grief,
Whose bosom with compassion
Steps forth to its relief,
Whose soul is ever ready,
Around him to diffuse
The principles of Masons,
And guard them from abuse;

CHORUS.

These are thy sons, whose pleasure,
At every lodge, will be,
T' improve themselves by lectures,
In glorious Masonry.
Hail! glorious Masonry!

King Solomon our patron,
Transmitted this comm: nd—
"The faithful and praiseworthy,
True light must understand;
And my descendants, also,
Who're seated in the East,
Have not fulfill'd their duty,
Till light has reach'd the West."

CHORUS.

Therefore, our highest pleasure,
At every lodge should be,
T' improve ourselves by lectures,
In glorious Masonry!
Hail! glorious masonry!

My duty and my station,
As master in the chair,
Obliges me to summon
Each brother to prepare;
That all may be enabled,
By slow, though sure degrees,
To answer in rotation,
With honor and with ease.

CHORUS.

Such are thy sons, whose pleasure
At every lodge, will be,
T' improve themselves by lectures,
In glorious masonry.
Hail! glorious Masonry!

SONG XI.

SENIOR WARDEN'S SONG.—BY BROTHER T. S. WEBB.

[*Tune*, When the hollow drum shall beat to bed.]

WHEN the Senior Warden, standing in the West,
Calls us from our labors to partake of rest,
We unite, whilst he recites
The duties of a Mason.
On the level meet,
On the square we part,
Repeats each worthy brother.

This rule in view,
We thus renew
Our friendship for each othe
CHORUS. When the Senior, &c.

When our work is over, implements secure,
Each returning homeward, with intentions pure,
Our wives we kiss, give sweethearts bliss,
Which makes them both love Masons;
And thus we may
Enjoy each day
At home, and at our meetings;
Our sweethearts eas'd
Our wives well pleas'd,
Saluted with such greetings.
CHORUS. When the Senior, &c..

SONG XII.

JUNIOR WARDEN'S SONG—BY BROTHER T. S. WEBB

[*Tune*, Faint and wearily, &c.]

WHEN the Junior Warden calls us from our labours,
When the sun is at meridian height,
Let us merrily unite most cheerily,
With social harmony new joys invite.
One and all, at his call,
To the feast repairing,
All around joys resound,
Each the pleasure sharing.
CHORUS. When the Junior Warden, &c.

Mirth and jollity, without frivolity,
Pervade our meetings at the festive board;
Justice, temperance and prudence govern us,
There's nought but harmony amongst us heard.
One and all, at the call,
To the feast repairing,
All around joys resound,
Each the pleasure sharing.
CHORUS. Mirth and jollity, &c.

Thus we ever may enjoy the pleasant moments
Giv'n unto us from the master's chair,
Till the sun an hour has passed meridian,
And then each brother to his work repair.
One and all, hear the call,
From the feast repairing,
All around gavels sound,
Each the labour sharing.
CHORUS. Thus we ever may, &c.

SONG XIII.

COME let us prepare,
We brothers that are
Assembled on merry occasion:
Let's be happy and sing,
For life is a spring
To a Free and an Accepted Mason.

The world is in pain
Our secrets to gain,
And still let them wonder and gaze on;
They ne'er can divine
The word or the sign
Of a Free and an Accepted Mason.

'Tis this and 'tis that,
They cannot tell what,
Nor why the great men of the nation,
Should aprons put on,
And make themselves one
With a Free and an Accepted Mason.

Great Kings, Dukes and Lords,
Have laid by their swords,
Our myst'ry to put a good grace on,
And ne'er been asham'd
To hear themselves nam'd
With a Free and an Accepted Mason.

Antiquity's pride
We have on our side,
To keep up our old reputation;
There's nought but what's good
To be understood
By a Free and an Accepted Mason.

We're true and sincere,
And just to the Fair;
They'll trust us on any occasion;
No mortal can more,
The ladies adore,
Than a Free and an Accepted Mason.

Then join hand in hand
By each brother firm stand,
Let's be merry and put a bright face on:
What mortal can boast
So noble a toast
As a Free and an Accepted Mason.

CHORUS. *(Three times three.)*

No mortal can boast
So noble a toast
As a Free and an Accepted Mason.

SONG XIV.

ADIEU! a heart-warm, fond adieu!
Dear brothers of the *mystic tie!*
Ye favored, enlightened few,
Companions of my social joy!
Tho' I to foreign lands must hie,
Pursuing fortune's slidd'ry ba',
With melting heart, and brimful eye,
I'll mind you still, tho' far awa'.

Oft have I met your social band,
And spent the cheerful, festive night;
Oft, honour'd with supreme command,
Presiding o'er the *sons of light*;
And by that *hieroglyphic* bright,
Which none but craftsmen ever saw!
Strong mem'ry on my heart shall write
Those happy scenes when far awa'!

May freedom, harmony, and love,
Unite you in the grand design,
Beneath the Omniscient Eye above,
The glorious Architect divine!
That you may keep th' unerring line,
Still rising by the plummet's law,
Till order bright completely shine,
Shall be my prayer when far awa'.

And you farewell! whose merits claim,
Justly that highest badge to wear!
Heav'n bless your honour'd, noble name,
To Masonry and Scotia dear!
A last request permit me here,
When yearly ye assemble a',
One round, I ask it with a tear,
To him, the Friend that's far awa'.

And you, kind hearted Sisters, fair,
I sing farewell to all your charm!
Th' impression of your pleasing air,
With rapture oft my heart did warm:
Alas! the social winter's night
No more returns, while breath we draw,
Till Sisters, Brothers, all unite,
In that Grand Lodge, that's far awa'.

SONG XV.

ROYAL ARCH.

WHEN Orient Wisdom beam'd serene,
And pillar'd strength arose—
When beauty ting'd the glowing scene,
And faith her mansion chose—
Exulting bands the fabric view'd;
Mysterious powers ador'd;
And high the *Tripple Union* stood,
That gave the Mystic Word.

Pale envy wither'd at the sight,
And frowning o'er the pile,
Call'd Murder up from realms of night,
To blast the glorious toil.
With ruffian outrage join'd in woe
They form the league abhorr'd;
And wounded science felt the blow,
That crush'd the Mystic Word.

Concealment, from sequester'd cave,
On sable pinions flew;
And o'er the sacrilegious grave,
Her veil imperious threw.
Th' associate band in solemn state,
The awful loss deplor'd;
And Wisdom mourn'd the ruthless fate,
That whelm'd the Mystic Word.

At length, through time's expanded sphere
Fair science speeds her way;
And warm'd by truth's refulgence clear,
Reflects the kindred ray—
A second fabric's tow'ring height,
Proclaim's the sign restor'd;
From whose foundation brought to light,
Is drawn the Mystic Word.

To depths obscure, the favor'd Trine,
A dreary course engage—
'Till thro' the Arch the ray divine
Illumes the sacred page!
From the wide wonders of this blaze,
Our ancient sign's restor'd;
The Royal Arch alone displays,
The long lost Mystic Word.

SONG XVI.

MOST EXCELLLENT MASTER'S SONG.— BY BROTHER T. S. WEBB.

[*To be sung when one is received into that degree.*]

ALL hail to the morning
That bids us rejoice;
The temple's completed,
Exalt high each voice;
The cape-stone is finish'd,
Our labour is o'er;
The sound of the gavel
Shall hail us no more.
To the Power Almighty, who ever has guided,
The tribes of old Israel, exalting their fame;
To him who hath govern'd our hearts undivided
Let's send forth our voices, to praise his great

Companions assemble
On this joyful day,
Th' occasion is glorious,
The key-stone to lay;
Fulfill'd is the promise,
By the ANCIENT OF DAYS,
To bring forth the cape-stone,
With shouting and praise.
There's no more occasion for level or plumb-line,
For trowel or gavel, for compass or square;
Our works are completed, the ark safely seated,
And we shall be greeted as workmen most rare.

Now those that are worthy,
Our toils that have shar'd
And prov'd themselves faitful,
Shall meet their reward.
Their virtue and knowledge,
Industry and skill,
Have our approbation,
Have gain'd our good will.
We accept and receive them most excellent masters,
Invested with honors, and power to preside:
Amongst worthy craftsmen, whenever assembled,
The knowledge of masons to spread far and wide.

ALMIGHTY JEHOVAH,
Descend now, and fill,
This lodge with thy glory,
Our hearts with good will!
Preside at our meetings,
Assist us to find
True pleasure in teaching,
Good will to mankind.
Thy wisdom inspired the great institution,
Thy strength shall support it, till nature expire;
And when the creation shall fall into ruin,
Its beauty shall rise, through the midst of the fire!

APPENDIX.

The following Rules and Regulations having been omitted in the first edition of the Constitutions and By-Laws, are now added to the Second Edition.

FUNDAMENTAL RULES.

SUBORDINATE Lodges only possess the power, but it is their duty to take cognizance of brethren within their vicinities (not being members of any Lodge subordinate to the Grand Lodge of Kentucky,) and to suspend or expel from the privileges of the order, any brother who shall be found guilty of unmasonic behaviour—subject however, to an appeal to the Grand Lodge.

Vide proceedings Grand Lodge, March 5809.

Where a member has been suspended from the benefits of Masonry, unanimity is required to re-instate him.

Vide same, August 5811.

Any one member of a lodge has the right to prevent the admission of a candidate, even after a ballot has been found unanimous in his favour, prior to the performance of the final ceremony of initiation.

Vide same, August 5813.

No candidate for initiation can be received in any Lodge out of the county where he resides, if there is a regular lodge in his county.

No petition for initiation, when once presented can be withdrawn, but with the unanimous consent of the lodge to which it may have been presented.

After a candidate is rejected by one lodge, he cannot knowingly be received by any other, without the unanimous consent of the lodge who rejected him.

Vide same, December 5818.

AMENDMENTS TO THE BY-LAWS OF THE GRAND LODGE.

Every subordinate Lodge is entitled to three representatives in the grand lodge, and no more.

When either of the officers of a subordinate Lodge (who are the legal representatives) shall be unable to attend, his place may be supplied by the appointment of a delegate.

Upon the attendance of one or more of the legal representatives, and one or more delegates, those delegates first named in the return shall be associated with the legal representative or representatives to make up the deficit.

Vide proceedings Grand Lodge, August 5812.

Past Grand Officers collectively are entitled to one vote, and Past Masters collectively to one vote, in Grand Lodge.

Vide same, September 5814.

Grand annual communication to be held on the last Monday in August.

Vide same, September 5815.

1. The office of assistant Grand Secretary is established.

2. The assistant Grand Secretary to be appointed by the Grand Secretary, by and with the advice and consent of the Grand Lodge.

Vide same, August 5817.

***BY-LAWS** for the government of the Grand Royal Arch Chapter of Kentucky, adopted by the Grand Chapter at Frankfort, on the 24th January, A. D.* 1818—*A. L.* 5818—*Y. D.* 2349.

ARTICLE I.—OFFICERS AND MEMBERS.

Sec. 1. This Grand Chapter shall consist of a Grand High Priest, a Deputy Grand High Priest, Grand King, Grand Scribe, Grand Secretary, Grand Treasurer, Grand Chaplain and Grand Marshal; and likewise of the High Priests, Kings and Scribes for the times being of the several chapters, over which they shall respectively preside; and of the Past Grand and Deputy Grand High Priests, Kings and Scribes of the said Grand Chapter, who shall be the only members and voters of the said Grand Chapter.

Sec. 2. No Grand Chapter shall be opened or holden, unless there shall be present a representation of at least three subordinate chapters, either in person or by proxy.

Sec. 3. The Officers of this Grand Chapter shall be chosen at the stated meetings by ballot.

Sec. 4. The stated meetings of the Grand Chapter shall be as follows: The first meeting to be held on the 3d Tuesday in May next, at the Shelbyville Masonic Hall; afterwards on the Tuesday succeeding the first Monday in January in every year, at Frankfort, until the several sub-

ordinate Chapters shall be notified that the Grand Masonic Hall at Lexington is in sufficient readiness to receive the Grand Chapter; after which, the meeting shall be held at said Grand Hall on the first Monday in September in every year; and this section shall not be altered but by the concurrence of a majority of all the subordinate Chapters, voting for that purpose by Chapters.

Sec. 5. All questions which may arise, shall be determined my a majority of votes, except as is herein provided; and when they are equally divided, the Grand High Priest presiding, shall give the casting vote.

Article II.—Of Fees and Contributions.

Sec. 1. The fee for a warrant to constitute a new Chapter, shall be *ninety dollars*, which shall be paid in advance.

Sec. 2. The fee for a warrant to hold a Lodge of Mark Master Masons, shall be *twenty dollars*, which shall be paid before the warrant is issued.

Sec. 3. Each subordinate Chapter, shall pay to the Grand Treasurer at each stated meeting, the following sums: i. e. three dollars for every exaltation in the Chapter; one dollar for every companion admitted into the Chapter since the preceding stated meeting; and one dollar for every member belonging to the chapter, commencing said payments at the next stated meeting.

Sec. 4. Every subordinate chapter shall report to the Grand Chapter at each stated meeting, the names of the officers and members thereof, noting the number and date of admissions, exaltations, rejections, suspensions, expulsions, demissions and deaths since the last return, and such other matter as they may think proper.

Sec. 5. All applications for the exaltation or advance-

ment of candidates in any Chapter or Lodge, shall lie over at least one stated meeting for consideration.

Sec. 6. Every independent Mark Master's Lodge, under the jurisdiction of this Grand Chapter, shall make a return to each stated meeting addressed to the Grand Secretary, containing a list of the officers, members, admissions, rejections, suspensions, expulsions, demissions and deaths, and such other matter as they may think proper, and shall not confer the degree of a Mark Master for a less sum than five dollars; and for every one they may advance to this degree, they shall pay one dollar to the Grand Treasurer.

Sec. 7. No monies shall be paid by the Grand Treasurer, except on the order of the Grand High Priest, or officer presiding.

Sec. 8. It shall be the duty of the Grand Treasurer to receive all monies, and at the stated meetings to exhibit his accounts of receipts and disbursements, to a committee to be appointed for that purpose, which committee shall report the state of the same, to the Grand Chapter.

Sec. 9. It shall be the duty of the Grand Secretary, to cause to be printed the returns from the several subordinate Chapters and Lodges; an abstract of the proceedings of each communication of the Grand Chapter, and shall forward copies of the same to the Secretaries of the several Grand Chapters of the United States; to the Secretary of the general Grand Chapter, and of the several Chapters under the jurisdiction of this Grand Chapter.

Sec. 10. The Grand Secretary shall be allowed the following sums for his services: For every charter written on parchment, five dollars; for every dispensation, two dollars fifty cents, to be paid by the applicants. He

shall receive for his other services such sums as the Grand Chapter may deem reasonable.

Sec. 11. A Stewart and Tyler shall be appointed at each stated meeting, who shall receive such compensation for their services as the Grand Chapter may deem reasonable.

Sec. 12. Any Chapters under the jurisdiction of this Grand Chapter, that shall fail to assemble and work for the space of twelve months, or that shall fail to be represented at the stated meetings of the Grand Chapter, either by their own immediate representatives, or their proxies, for two stated meetings in succession; or shall fail for the same length of time to discharge all duties to the Grand Chapter, such chapter shall forfeit its Charter, together with all its jewels, furniture and effects of every description, to the disposal of the Grand Chapter.

Sec. 13. Whenever it shall so happen that at a regular meeting of this Grand Chapter, there shall not be present the Grand High Priest, Deputy Grand High Priest, Grand King or Grand Scribe, the oldest High Priest shall take the chair and preside as the High Priest at such meeting.

Sec. 14. Alterations, amendments, or additions may be made to these by-laws at any stated meeting of the Grand Chapter, a majority of all the Chapters under this jurisdiction concurring therein, voting for this purpose by Chapter; and in case of equal division, the Grand Council collectively, shall give the casting vote, except on a proposition to remove the place of the meeting of this Grand Chapter.

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